ZION'S WATCH TOWER AND

HERALD OF CHRIST'S PRESENCE.

"Watchman, What of the Night?" "The Morning Cometh."—Isaiah xxi. 11.

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DIALOGUE

REV. xiii.

B. I am here again, Bro. A., anxious as ever to enjoy whatever light may be due the church; I know that you believe the word of God to be a lamp, whose oil is the spirit, which sheds its light upon the path of the just as fast as the light is due, in order that at each step we may not be in darkness. Have you seen anything fresh or new lately?

A. God's word is "new every morning and fresh every evening." In this respect it differs from all other books and, undoubtedly it is a fountain of living waters (truths) from the fact that it contains special dispensational truths, as well as general truth. Thus it is a great storehouse from which the Lord's servants are to bring forth "things new and old," that the household of faith may have "meat in due season." I seem to see in a clearer light than ever before, the present condition of the nominal church and its future. We talked some of this subject at a previous interview, when we considered the text—"Babylon is fallen." The subject in general and the Bible teaching concerning it, seems daily to open up more clearly. I think, too, that it is—the *meat* due here. Many saints in "*Babylon*" are ignorant of the fact, and therefore do not obey the call—"Come out from her my people, so that you may have no fellowship with her sins and that you receive not of her plagues." Would this subject be agreeable to you this evening?

B. It would, and profitable too I hope. I was much interested in our last conversation on The Antichrist and its picture in Rev. xii.

A. Then we will consider the "two-horned beast" of the next chapter now. It seems to follow connectedly, our last topic.

B. Suppose you use the Emphatic Diaglott; it is so much clearer. Then I can have the advantage of both translations.

A. The first ten verses of this chapter describe the Papal —*Roman* dominion. It is the Leopard; its spots showing mixture, or church and empire combined. It receives its power &c., from the "Dragon" (Pagan Rome.) Let me here explain that in symbol, "Heavens," signify the higher or ruling powers, "Earth represents the people obedient to those ruling powers. When the Dragon gave its place to Papacy, it (Papacy) became "*the heavens*" and those who were obedient to it (the church) were "*the earth.*" "The sea" represents the general masses of the world, without religious restraints.

The "Leopard" arose from the sea—from among the masses of the people—received its power and dominion, etc. "And the whole *earth* wondered after the *beast.*" And they did homage to the Dragon (Paganism) because he gave the authority to the Beast. And they worshiped the Beast saying: Who is like to the Beast?" Thus we see that the people honored both the empire and the ecclesiastical or church power, finally concluding that the Beast (ecclesiastical power) was the stronger, and saying—"Who is able to make war (to contend) with the Beast?" The "blasphemies and the great swelling words" of this power, we talked of at our last interview. Its time for speaking is not limited; it still speaks, but not so its time for acting. It had "power to act forty and two months." This is the same period referred to in chap. 12 as "twelve hundred and sixty days," and three and a half times (3½ years) extending from A. D. 538 to 1798, when its "power to *act*" or put to death seems to have ceased.

THE TWO-HORNED BEAST

Vs. 11 "And I saw another wild beast, ascending from *the earth.*" If the previous beast was an ecclesiastical power, this beast called *another* would also be an ecclesiastical, or church power. As the first beast had ten horns, or powers which gave to it their support, strength and protection, so this beast has "two horns." The first beast received a deadly wound from the sword. (Vs. 14.) The sword is the word of God and Papacy received such a wound during the Reformation. The preaching of the word of God by Luther, Zwingli and others, showing it to be the "*mystery of iniquity,*" "The Man of Sin," "The Antichrist," &c., took away much of its power and almost took its life.

B. I see then that the second beast with two horns, you regard as another ecclesiastical power arising since the Reformation. Can it be possible that it refers to or symbolizes Protestantism?

A. I think it does. As Papacy became a beast by the union of church and empire, so with Protestantism. It is not called a beast until it unites with the empires represented by the *two horns*—two powers, England and Germany. Notice that this beast does not come out of the *Sea* (the irreligious masses) but from the "earth" (the people who had been obedient to Papacy). It has not the fierce, aggressive character of the "Leopard," but "two horns like a lamb." It used its horns only as a means of defence and protection.

B. The next statement that it "spake as a dragon" does not seem to fit Protestantism. It would seem to imply that the second beast taught the same things as the dragon, i. e. Paganism, &c.

A. By no means, the two *beasts* are being contrasted. We have already been told what were the claims of the Leopard or Papal ecclesiasticism, how it spake great swelling words and blasphemies, how it claimed the right to "rule all nations with a rod of iron" by virtue of its other claim that *it* was "the kingdom of God." Protestantism, though it associated itself with earthly empire and became a beast, made no such boast. It spake no such swelling words and made no such pretentious claims. It does not speak as *the* dragon, but as a dragon. Its claims are the same as *any* civil or dragon power.

B. O I see! I thought that its speaking as *a* dragon would indicate that it was worse than Papacy; but I see that it really marks it as being better and is the distinguishing feature between it and "The Man of Sin." It does seem that the Spirit clothed the matter in such symbols as would be difficult or impossible to understand until it should become meat due to the church.

A. Notice further that although the two-horned beast *claimed less*, its greater humility did not operate against it, for "*All the authority* of the first beast *he* executes in his presence."

B. That is the Protestant Beast [the state churches of England and Germany.] was able to exert as much influence and power as Papacy could by its greater claims. But what is meant by "in his presence?"

A. This is thrown in to show us that the rise of the second did not destroy the first one. They continue to exist cotemporaneously.

"And he makes *the earth* and those who dwell in it to worship the first beast whose mortal wound was healed."

Papacy's wound began to heal from the time the *Reformation Church* united to worldly empires, for how could the Reformers any longer use the Sword of the Spirit against Papacy as a church—state organization when they themselves were *the same?*

And not only did this cause them to cease to wound and injure Papacy, but when they justified their own church and empire organization and demanded for it the respect and reverence of the people, they virtually caused all, both papists and protestants to worship, respect and honor the Papal Church. To such an extent is this true, that to-day the Papal Church is recognized among christians as *one of the churches of Christ*, instead of in its true character as the "Antichrist," that the Lord recognizes as "The Abomination of the Earth." The utterance of early reformers against this church, if made to-day, would be denounced by both christians and the world.

Vs. 13. "And he does great signs so that *fire* he makes to come down from heaven to the earth in the presence of men." Remember that both beasts are *now* in "heaven," or *in authority.* The second beast displays its power over "the earth," or those who are under its authority by occasionally sending down *fire* [symbol of judgment and punishments] upon them—declaring certain judgments and punishments upon those who oppose it—heretics. Such fire was sent down upon the Dissenters—Baptists, Puritans and others.

Vs. 14. "And he deceives those who dwell on the earth by the signs which it was given him to do in the presence of the beast." Those who dwell *on* the earth (not "the earth" itself—i. e., the people who acknowledge and obey these two beasts) probably refers to *independent* christians not allied to worldly organizations. These were deceived by the pretentious claims of divine right and appointment, etc.

They claim as the Papal church did and does that they are the *only* church of Christ and that none but their ministers and bishops have right to preach since they and the Roman Catholic clergy alone are rightly *"ordained of God."* They claim that the right to ordain (set apart and install in office) was originally possessed only by the Apostles, who through "laying on of hands," conferred the gifts of the Spirit. This last we know is true, but they also claim that those so ordained, could, in ordaining others, *confer the same spiritual gifts and powers.* This was probably first promulgated to give power and seeming authority to the clergy, and to create between them and the balance of the church, a gulf of awe so wide that few would dare leap over. Thus priest-craft obtained a mighty hold upon the minds of the people. It is the carrying out of this same principle that sanctions the teaching, that *none are qualified to understand the Bible aright except those consecrated by the imposition of holy orders by the Apostolic succession.* This claim of both beasts we deny, and assert that the laying on of hands by all the Bishops and Popes could not add to the spiritual gifts of any, saint or sinner. We challenge both churches to produce a single case in which "the gifts of the Spirit" (as they are explained in 1 Cor.) ever followed the ordination of their ministers.

It was in this way that the second beast deceived or led into error (bondage) the various independent companies of protestant christians, telling them ("those who dwell *on* the earth") to make an image to the (first) beast, who has the wound of the sword and lives."

B. We understand then that these two churches, the church of England and the church of Germany, by their claims and organizations similar to Papacy, said to smaller companies of *Independent* Protestant Christians by example etc.: You will also find it necessary to have an ecclesiastical fence to separate your clergy from the common people of the church; that their utterances, by seeming authority may have the greater weight, even *as the word of God* with the people—thus preventing the exercise of individual thought and study.

A. Yes, they demonstrated to them that they required an organized government &c., of the clergy over the common people like to *Papacy* in *form*, in fact an "*Image* of that beast." This each denomination, Presbyterian, Methodist, Baptist and legion besides, did, as they gained power, i. e.: While they denounced priest-craft and advocated individual study of the Bible, yet they claimed the authority of their clergy to interpret the scriptures. And while they freely placed the Bible in the hands of the people, they handed them along with it, the catechism and creed of the church. They concede the right of the individual to be a member of the church and to study the word *if* he will agree to believe neither more nor less than the clergy who formed the creed. Strange liberty! Thus *each* denomination did make an image; but there is a sense in which they have all *united* to make *one grand image*, the one referred to in this fourteenth verse.

B. I notice that the *Sinaitic MS.* adds the word *also* in this verse—"That they *also* should make an image."—Would not this seem to indicate that Protestantism, as represented in this beast, is an image of the first beast *also?*

A. Yes, the thought is there even without the word *also*, since they are both *beasts*, but *also* does add to the force. Well, they took the advice of example and did organize such an image. In London, Aug. 19th, 1846, there assembled representatives of all the leading protestant denominations of Europe and America, who there organized under the name—"Evangelical Alliance." That was a church *organization* in many respects similar in form ("an image") to Papacy. Its design is to increase the *power* and *authority* of Protestantism, just as the formation of the Leopard beast was the result of a desire to increase the power and authority of Papacy.

B. Surely you do not mean to say that the "Evangelical Alliance," which seemingly has been for the cementing of all protestant christians into one organization is an evil thing.

A. The union of believers is one of the things for which we long and pray, but it is brought about, not by the organization of societies, but by the Holy Spirit. It is a union of hearts bound together by the golden chord of *truth;* not a union of church societies bound by creeds.

If the Evangelical Alliance were the coming together as Christians, saying—We realize that there is "One Lord, one faith, one baptism," and that all truth is in harmony, and therefore, as we who profess to be God's children differ widely on various subjects and our various creeds in many particulars contradict each other, we desire to lay aside all written creeds and we unite in this manner as christians, with no rule nor creed but the Bible. We will henceforth strive to be taught of God and seek to come to harmony in the understanding of His Word.

I say if this were the object, I could rejoice at such an organization. But it is not; no, each denomination stands as firmly as ever by its *creed.* And this Alliance is designed only as a protection to those creeds. The Alliance has a creed of nine articles, and none can be considered as within the pale of *Orthodoxy*, except by subscribing to this creed. It is, I repeat, an organization in form and purpose, similar to Papacy and is here properly termed the "*Image* of the Beast."

Vs. 15. "And it was given him to give breath to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed."—That is, the Protestant beast gave vital power and authority to the *image* (The united sects—Evangelical Alliance). It has done this by joining with them in the organization. The church of England and the church of Germany were both represented at several of the late meetings of the Alliance. This is contrary to the spirit of their creeds, as all know who are conversant with them. The English and German churches each claim, as the Papal has always done, that theirs is THE CHURCH founded by the Apostles and that their ministers and bishops have the special unction for teaching by the "laying on of hands," or what is known as ordination and Apostolic succession. These claim that the Papacy was an apostacy from their church, and that the various other denominations are schisms from their church and heretical, in that they hold doctrines differing from theirs.

They have departed from the real ground of their creed when they take part with other denominations in forming, and recognizing (giving life to) "*the image.*"

And even the *Papal Church* went so far as to acknowledge the Image, for during the session (in Europe) two months since, she sent *her* GREETINGS to the "Evangelical Alliance." The recognition by these beasts gives force and power to the image, so that it can command the reverence of all; and woe be to the one who dares refuse to worship "Orthodoxy." He is symbolically "*killed*"—cut off, as a heretic, and is no longer recognized as a Christian.

Vs. 16. "And he causes all, the little and great, and the rich and the poor, and the freemen and the bondmen, that they should give themselves a mark on the right hand or in their forehead;" *i. e.*, the Image causes all who would be its followers and worshipers to commit themselves either by a public profession (mark in forehead), or by giving able support with their might, power and means (mark in right hand). A mark is a seal or sign of allegiance.

B. How do the various denominational churches constituting the Image follow Papacy?

A. In many ways. For instance: Papacy established the clerical hierarchy, who lord it over God's heritage instead of serving their brethren as Jesus explained—"One is your Master and *all ye are brethren,*" and as Paul said—"We

are to speak the truth in love and grow up into Him in all things who is the head, even Christ; from whom the whole body fitly joined together (not by creeds of men, but by love begotten by the one Spirit of truth) and compacted by that which every joint supplieth (every joint is every member, not the clergy only) making increase of the body unto the edifying of itself in love." *Thus* coming "to the *unity* of the faith, and of the knowledge of the Son of God." Eph. iv.

As Papacy established the priesthood over the church, so Protestantism has established *almost* the same, and there is no opportunity for the body to *edify itself*, every joint taking part. True, there is a seeming show of liberty at prayer meetings, &c., but it is only upon the surface, for the *ordained* pastor is to watch zealously lest anything contrary to the teachings of his church should be expressed, and if so to silence the audacious member at once, for the church creed is the rule, not the Word of God. If this is not sufficient, they must have *a sort* of church trial and excommunicate him ["kill him"]. The trial, by the way, gives evidence of another likeness to the beast, namely, the exaltation of the teachings of the organization above the Word of God, for all such are tried according to "*the authorities*" of their church.

Another mark is the ordination of apostolic succession. This is claimed by Methodists and others, who go through the same form of consecrating their ministers as do the Episcopal and Roman Catholic churches, and without scriptural authority.

B. Do you not think it right that fellow servants should pray over and in the name of God set apart a fellow member for the Lord's service?

A. O yes! What I object to is the idea held, that some supernatural power and wisdom is conveyed, and that it is particular that the blessing come in a direct descent from the first Apostles. Another prominent mark of the beast copied by the image is the honoring of the special class, the clergy, with special honors and titles. They are known as Revs., Divines, etc., but Jesus, *the divine*, said: Ye call *me* Lord and Master, and ye say well, for so I am." "Be not ye called Rabbi, neither be ye called Masters, for one is your Master, even Christ, and all ye are brethren" (Matt. xxiii, 8). These titles are assumptions fashioned after those of Papacy.

When the various denominations began their existence, more full of the spirit of Christ, they claimed no such high-sounding titles. The Reformers were not known as Rev.——, D. D., &c., but as John Knox, Martin Luther, John Wesley, &c. Unpretentious, like Jesus and the Apostles, they were intent upon *serving* God and therefore became the *servants* (ministers) of the church. These had marks of God's approval, and as a result, their ministry was wonderfully blest. But now the clergy are far from being servants, they are Lords. They have itching ears, loving the approval of men. As pride and worldliness have come in, vital godliness and power have gradually departed.

For the very same reason they are losing all power to expound the Word of God—the gift of teaching—because "God abhorreth the proud but giveth *grace* (favor) to the humble." The early reformers were humble, and God led them into much knowledge of His Word, and although we are much farther along "the path of the just," and the servants should have more light and bring things new as well as old from the Word, yet we find ministers of all denominations ready to *confess* their ignorance of the Word. They appeal *for their information* back to the early reformers, and thus confess that they have less light than they. Pride always has hindered growth in grace and does now. "How can ye believe who receive honor one of another, and seek not the honor which cometh from God, only?" That their light should grow dim and their spiritual life become dwarfed is the natural result of their joining the image and subscribing to creeds made in the fifteenth century, which, like the iron shoe of China, will not admit of any growth. It is a shoe a little larger than Papacy put upon its followers but of the same sort.

Another mark received by nearly all is

SPRINKLING INSTEAD OF BAPTISM.

This has been handed down through the Church of Rome to the churches of England and Germany, and through the influence of these to the *allied Evangelical churches.*

The word baptize is not a translated word, but a transferred Greek word, and means to dip, immerse, wash, as is abundantly proven by its use in hundreds of instances in profane Greek literature. Its use in Scripture seems also to teach the same thing, as well as the admitted fact that all Christians for nearly three centuries practiced immersion. The Church of Rome (the only one which has a history) *admits* that the word signifies to *immerse*, and that it was so practiced by early Christians, but claims that SHE changed it. She claims that she, through her head, the Pope, (the vicar of Christ), had authority to change any ordinance. This is in harmony with the spirit of Papacy as illustrated in the quotation at our last meeting from Pope Martin: "Wherefore no marvel if it be in my power to change time and times, to *alter and abrogate* laws, to dispense with all things, yea, with the precepts of Christ." Can you wonder that I should feel aggrieved to see fellow Christians ignore the *precepts* of Christ and exalt instead the teachings of men, claiming that it makes no difference?

B. Certainly if these are marks of the beast, it is time that all Christians should realize it. Also, that all who are *worshiping* any church organization should be warned. "See thou do it not." These are thy fellow *servants*. "Worship God." Rev. xxii. 9.

A. The image worship is hindering hundreds from seeing the beauties of the Word of God. They may perhaps glance at it and for *a moment* think for themselves, but that is all. The church discipline is so strict and they reverence it so much that a look or frown is sufficient to warn them that independent thought is a dangerous thing and must not be indulged in, lest they be regarded as infidels. Would that all could see that these local organizations called churches are *not* THE CHURCH, but that the *Church of God* includes all Christians, all those names are written in Heaven, and that when these local organizations attempt to come *between* them as children, and God their Father, or to put *their creed* instead of the Word of God, their assumed authority is not to be recognized, nor tolerated; and that it is our duty to rebuke it as sinful.

Vs. 17. "So that no one may be able to buy or sell unless he who has the mark, the name of the beast, or the number of his name." The buying and selling here are doubtless symbolic, and refer to trading, or exchanging of spiritual things—truths. None are recognized as having *a right* to teach or preach unless they have these marks: *i. e.*, he must have a theological examination to see whether he bears all the marks and reverences the authority of *the image*. He must either be a part of the beast itself, or of the number of his name—many denominations.

B. Our meeting has been profitable to me, I hope. I will watch the closer that I do not worship men nor men's opinions and creeds. Man worship in some form seems to be a failing of very many.

A. If you feel interested enough in these topics, and will call again, we may take up some of the subsequent chapters of this interesting but in times past sealed book. Farewell.

"AS UNKNOWN AND YET WELL KNOWN"

Strangers here—
Not a link with earth unbroken,
Not a farewell to be spoken;
Waiting for their Lord to take them
To Himself, and like Him make them.

Strangers here—
With their hearts upon a treasure
That has dimmed for them earth's pleasure,
Lamps well trimmed, and brightly burning,
Eyes forever upward turning.

Strangers here—
Earthly rank and riches losing.
Worldly ties and claims refusing.
On to Christ in glory passing.
All things there in Him possessing.

Strangers here—
But in Him their hearts are resting,
Faith looks up in days of testing,
Follows Him with true allegiance,
Loves to walk in His obedience.

Well known *there*—
Oh, what joy for Christ to take them
To the Father, who will make them
Welcome in His mansions yonder,
Strangers here—to be no longer! —*Selected.*

THE OLD AND NEW

The natural and the spiritual, both, are elements of God's plan. Some make too much of the one and some too much of the other. If we would keep balanced we should carefully avoid extremes. First the natural and afterward the spiritual, is God's law of development, both of dispensations and persons; and the natural is first also in the sense that the *spiritual grows out of it*—not developed by the power of the natural itself, but by the power of the spiritual, with which the natural is impregnated. In God's order there can be no spiritual without first the natural, hence the spiritual is in one sense dependent on the natural. This gives us a clear application of the principles: "The elder shall serve the younger," spoken concerning Esau (the elder) and Jacob (the younger). Gen. xxv. 23. They were twins; and thus *intimately* related, clearly represent the relation between the natural and the spiritual, Esau, as the natural, first, and afterward Jacob.

The Jewish and Gospel dispensations stand so related to each other. As Esau for pottage sold Jacob his birthright and Jacob received the blessing of the firstborn, so natural Israel by desiring only the things adapted to an earthly condition, lost the kingdom, and it is given to another nation—the Gospel church—the true Israel of God. But the Gospel church grew out of the Jewish; the remnant saved being the nucleus around which the Gospel church was gathered. Christ, his apostles and all the remnant were Jews, they received the Holy Spirit and became the light beams to the Gentiles: "Salvation is of the Jews." John iv. 22. The natural is the elder, but the elder serves the younger.

The natural and the spiritual are related thus to each other in the person of our Lord Jesus Christ, reckoning from the beginning of his earthly life. As one born of the flesh (the natural) he was natural, but when he was born from the dead by the Spirit he was spiritual, and he is our Leader in the order of development. This order, in Christ is the key to the whole plan, and is the basis of Paul's statement, concerning our resurrection. "It is sown a natural body; it is raised a spiritual body." 1 Cor. xv. 44, 46. The natural could not of itself become spiritual, neither could there be the spiritual, in God's order without "first the natural." The natural or "vile body" *changed* becomes the glorious body; changed by the power of the Spirit indwelling. Rom. viii. 11 and Phil. iii. 21.

The relation of the grub and the butterfly is a good illustration of the Christian in his two stages of existence. It is first the grub and afterward the butterfly, the grub *changing* into a butterfly on account of the butterfly nature which the grub possesses. So when a man has the Divine or spiritual nature, in due time he will "bear the image of the heavenly," a glorious form, (1 Cor. xv. 49.) But a *mere natural man* has no germ of the spiritual, and hence he needs a Saviour—he needs the life giving power of the Second Adam.

Adam was a mere natural man and in harmony with this fact was on trial only for natural life, which the typical tree could prolong. There is no intimation in the Bible that spirituality or immortality was placed before him as of possible attainment. If it be said, "God's plan cannot change, and therefore God intended from the first that man should develop from the natural to the spiritual," I answer by admitting the premises and urging in consequence that God intended that man should receive spiritual life by the Second Adam. As man had only natural life when created, a redeemed or ransomed life can only be natural; and as a naturally dead man can not develop into spiritual life, man needs a Redeemer, and must either be actually redeemed if dead, or *counted* redeemed if under sentence, in order to receive the spiritual life. We may thus be able to see great light and beauty in the fact that in Christ are combined both the natural and the spiritual, for man needs a Redeemer from the curse "Dying thou shalt die," and also a spiritual Life-giver. We are compelled to believe that Christ is man's Redeemer from natural death, because He gave his natural life (Gr. psuchee) a ransom for the many; and natural life could not redeem spiritual life nor spiritual redeem the natural, as the law requires "An eye for an eye and a tooth for a tooth." But we are asked, Was it not God's plan to raise man from natural death? We answer, Yes; but it was as much his plan to raise them by a Redeemer as to raise them at all, or as it was his plan to give men spiritual life by the Second Adam. It is evidently a part of the plan to save or deliver man from the natural death, and so far at least God saves the old man. It seems to us a misapprehension of the relation between the natural and the spiritual, that leads to the idea that there is no provision for the salvation of the old man. If God raises the dead "distinct from Christ," or without a Redeemer, he saves them without a provision; but even with this view, the recovery of the natural man from natural death in order to give him spiritual life is as much a necessity as in our view that God saves men by a Redeemer. It seems strange that any one should say that God has made no provision to save the natural man. Pray tell us who needs saving if not poor lost, sinful mortal man. The spiritual man needs no Saviour; he is the saved man. To restore is to save from death; in this sense God saves all mankind. To give spiritual life is to save by preventing the second death. "On such the *second death* hath no power." "Neither can they *die any more*." Rev. xx. 6 and Luke xx. 36.

This is the *great*, the *special* salvation and is to believers only; and the principle involved is, THE OLD MADE NEW. If God does not save the *old man* he saves nobody. And if the new creation does not consist in making the old man new, by the power of the spirit, then our glorified Saviour is not the man Christ Jesus who went about doing good; who learned to sympathize with his brethren, because "he was tried in all points like as we are;" and who gave himself a ransom for all, by his obedience unto death; and was therefore highly exalted. Phil. ii. 8, 9. If he does not save the old man by making him new, then there is neither resurrection nor change—the putting on of immortality. The butterfly may or may not remember his grub life, but as he flutters in the air with his beautiful form and gaudy dress, he is the very same creature that once wallowed in the soil of earth.

Our change will indeed be great, well may it be called a "New Creation;" (to form anew or give a new form.) "It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." 1 Jno. iii. 2. We would doubtless be greatly surprised could we in vision see ourselves in glory: these vile bodies changed, and fashioned like unto his glorious body; but no one need be afraid of losing his identity. When we look back, and realize what God hath wrought in redeeming out of every kindred, and in making us Kings and Priests, well may we then exclaim: "O death, where is thy sting! O grave, where is thy victory! Thanks be unto God that giveth us the victory through our Lord Jesus Christ." And as Jesus by the memory of his suffering can sympathize with the sorrowing and the tempted, so will we by the trials which we have overcome, be prepared with him to share in the administration of power, to succor and bless the nations of Earth in the millennial day.

All hail to our mighty Redeemer and Friend;
Who saves the redeemed to a life without end.
In thy kingdom of glory may we share with the few
In bringing mankind from the old to the new.

—J. H. P.

INTO ALL TRUTH

"Howbeit when he, the spirit of truth, is come, he will guide you into all truth."—John xvi. 13.

To whom was that promise made by the Saviour, to the Apostles, or to the church? And if to the church, does it belong to each *individual* of the church? We believe there is a sense in which it was designed for the Apostles, and was fulfilled in them. Revelation has two phases, one of which is fulfilled in the word being *spoken* or *written*, the other in its being *understood*. This is especially true of prophecy, which though spoken or written by men inspired by the Spirit, was not understood, nor intended to be understood by them, (1 Pet. i:11, 12.) but was for the church. Prophecy can only be fully understood when fulfilled, and a truth is not fully revealed until it is understood. To reveal is to make known, and in a very important sense the promise of the Spirit was fulfilled when the inspired writings were complete and given to the church. We do not believe that new truths, not contained in the Bible, have been given to men, and when men come to us claiming to have new revelations, we beware. But we have no doubt that in the application and understanding of the word, the Spirit's help is as necessary as in writing it. The prophets and apostles had inspiration to write and the church have the same Spirit's help to understand.

The Apostles are as the twelve foundation stones of the church, (when complete and glorified the New Jerusalem.—Rev. xxi, 14,) and as such, *represent* the whole church, and for this reason the terms "ye" and "you" addressed to them refer to the whole church. In this way we believe the prom-

ise of the Spirit belongs to the whole church. "Go *ye* into all the world" is our commission to preach the gospel, as well as theirs, though addressed to them. "Lo, I am with *you* always even unto the end of the world," is a precious promise to us and could refer to them only in the sense that they were a *part* of the one family addressed, and in their time received by the Spirit all needed help. The church is one body, Christ being its head, and the Apostles important members of it, but the body would be incomplete without the toes, and the same Spirit animates the toes that animates the Head. Eph. iv:4.

The living generation of believers in Christ *represents* the church now as at any time in the past, but it requires the whole number, dead and living, to constitute the church, that body which when complete and filled with glory will shine as the sun in the Father's kingdom. Now, we do not and cannot believe that Christ, in any sense, intended the promise of which we are speaking, for any *one individual*, now, or at any time in the past; hence we do not believe that any one person ever had, or ever will have the truth concerning Christ and his plans this side of the kingdom or immortal state. "Now we see through a glass, darkly, but then face to face. Now I know *in part*, but then shall I know even as also I am known." 1 Cor. xiii:12. Whoever expects all the truth while in a mortal state will, doubtless, be disappointed, but this need not stand in the way of any one's applying himself faithfully, with the assurance that his work shall be richly rewarded. He who searches will find. There can be no doubt, that, in consequence of the promise of the leading of the Spirit, the living generation of Christians has at all times had all the truth due in our day; and because of the progress of truth in the "path that shines *more and more* even unto the perfect day," we may reasonably claim that the present generation of christians know more of prophecy and God's plan than any generation preceeding. We have the advantage of the aggregate progress of the past, besides the fulfillment of the prophecies which clearly indicate our position on the verge of the glory of the kingdom. But it is just as true now as it ever was, that there is variety of power and intellect in the church. There are babes, young men and fathers, now as at all times in the past, and yet, it is as much a fact that the babe with its undeveloped capacity for knowledge or work, belongs to the family as that the the father belongs to the family. The existence of life by the Divine Spirit is what constitutes any individual a member of the body, and the degree of strength or knowledge the members possess depends upon circumstances. The growth in grace and knowledge is of members in the family and does not constitute them members, and however young, ignorant or feeble a member is, he is certain of a place in the kingdom, unless for some reason he is disinherited and cut off. If the branch bear *no* fruit it is cut off and withers, but every branch that beareth fruit, be it ever so little, he purgeth it that it may bring forth more fruit John, xv:2. If each individual now, on the strength of the promise, may claim perfect knowledge, so might each individual at any other time, and we know that even in the apostle's day, no *one* had *all* the help the Spirit gave, but God *divided* to each man severally according to his own will.—1 Cor. xii:11. If a knowledge of all the truth is necessary in order to fit a man for the kingdom, then admitting that the last generation *could* get it all, only *these* could be the heirs and all the dead are shut out. True, they were not expected to know as much as christians now, neither was each one expected to know all that they *all* knew, but they were expected to bring forth fruit unto holiness, and that they each could do. It is no more reasonable to expect each one to know now, all that *all* know than it would have been at any time in the past. The bride is evidently chosen with reference to her union with Christ by his spirit and her loyalty to him rather than her degree of knowledge. She is called out under circumstances peculiarly dark in some respects, and it is not until after the bride is complete and Zion is brought back that even the "watchmen shall see eye to eye."—Isa. liii:8. Though we cannot know *all* until the perfect is come, we can *grow* in grace and the Spirit will help our infirmities. J. H. P.

TYPE AND ANTITYPE

In searching for the true relation between the natural and the spiritual, we are called to look again at the types and allegories. It has been seen and is a familiar fact to most of our readers, that the Lord uses natural things to represent spiritual things. This method of teaching is doubtless more common in the Bible than is generally supposed. We have long been convinced that the writings of Moses are largely allegorical; but we would guard against extremes. Some deny the literal meaning, because of the allegorical and typical, but our view is that in *addition* to the literal they have a superior value, on account of their representing the great plan of salvation. They mean all they say, but they mean much more than they say.

What they say is the letter, but the deeper meaning is the Spirit. To the Jew and to many Christians, the letter is as the veil which hides or obscures the real and deeper truth. Paul treats of this subject in 2 Cor. iii, and we might truly say still, as he said of the Jew: "Even unto this day, when Moses is read, the veil is upon their heart."—(Ver. 15.) The tendency of seeing *only* the letter is killing, but the Spirit, appreciated, tends to liberty and life. "The letter killeth, but the Spirit giveth life."—(Ver. 6.) "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty."—(Ver. 17.) Combining the teachings of Paul and the Saviour himself (Jno. v:45-7,) we draw the conclusion that the writings of Moses contain the gospel of the Son of God, as a shell contains a kernel; that both are real and each is valuable in its own place and for the purpose designed; but the kernel is more valuable than the shell. We regard the whole Bible as none too large, and all teaching directly or indirectly the gospel of Christ. The Lord is the Golden Thread of revelation, as he is the soul of the plan of salvation. From all who can see the fullness and harmony of the writings of the Old Testament with the gospel of Christ, the spirit of doubt as to the Divine inspiration of the Bible will flee away. The fact that the truth has been hidden for ages and yet *there*, under cover of the mere history, is, to us, a strong evidence that no human mind laid the plan of the book or the great salvation brought to light by it.

When men begin to see the flood of light from this source there may be a liability to lose balance or to be carried too far in the application. An extreme spiritualism should be avoided as well as an extreme materialism. We do not believe that every portion of the Bible has double meaning as do some. Some portions relate wholly to the natural and some wholly to the spiritual, and the natural represents the spiritual, so that the relation of the two in the plan is preserved. For instance, there are two Jerusalems—the old and the new, the natural and the spiritual—and the old is doubtless a type of the new, but sometimes the Lord speaks of the one and sometimes of the other and we should be careful not to confound them.

We would call special attention to the fact *that antitypes are not always wholly spiritual.* This has been overlooked by some in the treatment of this subject, and confusion instead of light has been the result. Adam is a type of Christ, but in Christ is combined *both the natural and the spiritual*, in the order of development. So *this* type is not wholly spiritual. The spirit of a type is what it means. Many types foreshadow the great plan of salvation, but the plan has the two elements: First the natural and afterward the spiritual; and therefore the type represents both.

Christ's life is the key to the plan; two births and two lives are brought to view, and at his death and resurrection is the turning point between them. He was born of the flesh first, and afterward of the spirit. He was "put to death in the flesh, and made alive by the spirit." 1 Pet. iii. 18. The life he lived before his death was natural, and the life by resurrection was spiritual, and Adam as a type represented both. In the natural life Christ was alone, (he had no church, then) and "Except a corn of wheat fall into the ground and die, it *abideth* alone." Jno. xii. 24. He died to bring forth fruit. So Adam was alone for a time, and the Lord said "It is not good for a man to be alone, and the Lord caused a deep sleep to come upon him;" and so his wife was developed from his side.

That part of Adam's life which was before he fell asleep, represented Christ's *natural life*, and Adam's falling asleep, represented Christ's *natural death*. So we see that Christ's flesh life and his natural death are a part of the *antitype*, and an important part of the plan; let no man dare to belittle them; on the other hand let no one *compound* the natural with the after and spiritual life of Christ. Adam's life, after awaking from sleep, represented Christ's life after his resurrection. His marriage represented the marriage of the Lamb, the generation of the race the regeneration of the race, and the dominion over all given to Adam and his wife, represents the united reign of Christ and his wife—the church—over the Earth and the nations in the world to come. "Come hither, and I will show thee the bride, the Lamb's wife, and

he showed me * * that great city, the holy Jerusalem." "And the nations shall walk in the light of it." Rev. 21:9, 10, 24.

The bride in both type and antitype becomes a mother, and therefore imparts her own nature to her offspring. No one can see this great fact, without being impressed with the magnitude of the plan, and the fullness of the love of God. Isaac, the son of faithful Abraham, is a type of the Son of God, the Father of the faithful in the highest sense. Isaac was offered a sacrifice, being three days subject to death, and was received from the dead, all in figure, and Jesus the Son of God died, and rose again the third day, in fact. The calling of the life, the marriage and the development of the family, in both type and antitype, follow the resurrection in proper order. Isaac's life before he was offered, represents Christ's life before he was offered—the natural life, the sacrifice of Isaac in figure represented the sacrifice of Christ's natural life; for Christ gave his natural life (psuchee) a ransom for many; and the after life of Isaac represented the spiritual life of Christ. Here again it is clear that the antitype is both natural and spiritual. Joseph went into the pit and came out again, and was the exalted to the right hand of power in Egypt and became the bread keeper and life preserver for both Egypt and Israel. Joseph had a life before he went into the pit, as well as after he came out, and so had Christ.

Moses came twice to his own people—natural Israel, and was rejected at the first, but delivered them at the second coming. So of Christ, He comes twice to the same people, is rejected at the first and at the second delivers them. The coming in flesh and the coming in glory are both represented, in that type, and yet both are to the natural seed. In each of these types, Adam, Isaac, Joseph and Moses the death of Christ is foreshadowed, though none actually died. Adam fell asleep; Isaac was offered in spirit; Joseph went into the pit; and Moses had to flee for his life. The death of Christ is shown, in this and many other ways to be an important part of the plan. It is the turning point between the natural and the spiritual; and to say that the natural life, the flesh and blood life of Christ profiteth nothing, is to say that God's plan is all spiritual, instead of "first the natural and afterward the spiritual." This would be a strange perversion of Christ's words, "The flesh profiteth nothing;" for Christ was speaking figuratively, when he said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Eating literal flesh, and drinking literal blood, of course would profit nothing, in giving spiritual life, and therefore Christ wanted them to understand that he was not talking of the literal. But that does not destroy the fact, that Christ had literal flesh and blood, that he took it for a *purpose*, (Heb. ii. 9, 14, 15.) and that he actually died.

The spirit could not take the place of the flesh, any more than the flesh could take the place of the spirit: both would be equally unprofitable, out of their order. Observe the order and all is clear, harmonious and beautiful. Christ gave his natural life (psuchee) to redeem man, and gives us the spiritual to live by, and we must *eat* it (i. e. receive the truth) in order to sustain life, (spiritual.) The value of the cross (death) of our Lord Jesus, is beautifully enforced by the two cherubim. The centre is the meeting place, the point of reconciliation between God and man, and so Paul says we are reconciled to God by the death of His Son. Rom. v. 10. The one cherub represents the Jewish church looking forward, and the second the Gospel church looking back. The first therefore represents the natural and the second the spiritual and the antitype is again proved to contain both. From these facts we may see another. Because Elijah was a *type* of the Gospel church, and Elijah healed the sick and raised the dead (physically) it does not follow that the antitypical Elijah can *only* deal with spiritual life. Just as surely as to restore is to give back what was lost, so surely Christ and the church will restore natural life to the world. It has not been *proved* yet, though often assumed and asserted, that man lost spiritual life by Adam's sin. But because restoration is the work of Christ and the church, let no one conclude that they will do nothing more. Elijah represents Christ as Restorer, and Adam represents Christ as Head of an immortal race.

We do not presume to have exhausted this subject; no doubt there is much more to be learned. Each new *truth* learned must be retained if we would grow, and we are quite sure that any *idea* advanced, that ignores either the natural or the spiritual in the plan, is darkness instead of light, and if taken as the key to *other* ideas, will lead to greater darkness. It is doubtless true that many stumble because they fail to discern the spiritual; and as a means of safety we suggest the necessity of keeping in mind the *relation between* the natural and the spiritual. J. H. P.

THE COMPLETENESS OF THE BODY

"The Church is the 'one body' of Christ, and all Christians are individual members of that body. No one liveth to himself, no one dieth to himself; when one member suffers all members suffer with it. It is one of the sins of a self-sufficient age to deny the unity and completeness of Christ's body, and to set up tests of unity other than those which he has appointed. In the natural body each member united with the head has vital union with every other member connected with the same head. The basis of true Christian unity is union with Jesus Christ who is the head of the body. Men lay down as the basis of their unity, union with some human leader through the doctrines which he has proclaimed or the forms which he has instituted. They are united by external observances, by laws, forms, rites and bands. Their union is the union of staves in a barrel; Christ's union is the union of branches in a vine. Their union is that of bones in a skeleton, joined and wired together, but destitute of vital energy; the union of Christ and his people is the union of the members of a body, joined together by those ligaments which every joint supplieth, and pervaded by the energy of a common life. The unity which Christ inaugurated embraces the whole family of God. It includes every man who has vital connection with the great Head of the Church. Men's schemes are too narrow for this, and include only those persons who coincide in opinions, who agree in forms, who are trimmed according to a certain pattern, or shaped in conformity to certain human standards. Christ bids us to receive one another as he has received us. The fact that we have passed from death unto life, and we are united to Christ the living Head, is proof that we are united to his people. If our fellowship is with the Father and with the Son Jesus Christ, it is also with one another. Men, however, restrict their fellowship; and hence, while Christ's Church is inclusive and wide-reaching, their churches are narrow, and shut out more Christians than they shut in. The results of this are grievous to God's people who are thus excluded from union with saints, but still more grievious to those who exclude them. How often we see churches crippled and helpless for lack of the labor and sympathy of Christian brethren who stand by their side ready and willing to be helpers in their toils, but are excluded by some party Shibboleth, or by some unscriptural name or form. How often we see men shut away from their proper field of Christian effort, simply because they cannot accept the unscriptural statements and arrangements, which men presume to impose before they will receive them to their fellowship. Men toil in weariness, and bring themselves to the borders of the grave, that they may do work which others would willingly and wisely do, who are not permitted to participate in the labor. Thus men virtually say to God's children: "You may be members of Christ's body, but we have no need of you or your services."

The apostle has taught us that no member of the body can be spared from its place and its proper work, without serious injury. No man can separate himself from the body of Christ without harm; nor can any portion of Christians separate themselves from others who love the Lord, or exclude other Christians from their fellowship, without doing themselves great injury.

The union of true Christians springs from a higher than human source; and their adaption to each other for mutual helpfulness is so complete and perfect that any separation must work harm both to those who cause it and to those who endure it. The feet may say, We are strong, we have no need of the eyes, we carry the body, and the eyes are mere useless gazers. But when the eyes are gone, and the feet are groping and floundering in the ditch, the folly of this decision is most manifest. So whenever any of the Lord's children in their inexperience and self-sufficiency think themselves able to dispense with the presence, the service, and the loving fellowship of others of the children of the Lord, they may find sooner or later, by their weakness, inefficiency, and a thousand calamities and troubles that may come upon them, they have over-estimated their own powers, and have put away from them those members which God hath set in the body, that they might abide together in the unity of love and in mutual helpfulness. All down through the ages comes our Saviour's parting prayer for his disciples, that "they all may be one," and the hearts of the truly regenerate yearn and long for this unity. Deeper than the names and forms and creeds of men, throbs that inward, divine and universal life which Christ imparted, and which makes his children one.—*The Armory.*

SANCTIFICATION

"For this is the will of God, even your sanctification."—1 Thes. iv. 3.

"And thou shalt make holy garments for Aaron thy brother for glory and for beauty. And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, for glory and for beauty. And thou shalt put them upon Aaron thy brother, and his sons with him; and thou shalt anoint them, and shalt consecrate them, and sanctify them, that they may minister unto me in the priest's office." Ex. xxviii.

"Sanctify unto me all the first-born; they are mine."

The church of the first-born (Heb. xii.) the body of Christ, is *sanctified*—called out or separated from the world—through the truth, the word of God, and for a purpose.

Christ, praying to the Father, for the church, says: "They are not of the world, even as I am not the world. Sanctify them through thy truth; thy *word* is truth." John xvii. 16, 17. And Paul, in his letter to the Eph., v. chapter; "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might *sanctify* and *cleanse* it with the washing of water, by the word that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be *holy* and without blemish." 1 Thes. v. 23 reads: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul—life—and body be preserved blameless *in* the (parousia) *presence* of our Lord Jesus Christ."

Again in 2 Thes. iv. 13, we read: "God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth, whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."

A sanctified church is composed of sanctified individuals, who are not called for their own sakes alone, but for a glorious purpose in God's plan; and sanctified, not because of their own merit (Gal. ii. 6,) but because of their relationship to Christ.

"Unto the church of God which is at Corinth, to them that are sanctified *in* Christ Jesus, called to be saints * * I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming [revelation] of our Lord Jesus Christ. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to naught things that are, that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto you wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, he that glorieth, let him glory in the Lord." 1 Cor. i.

This complete *sanctification* in Christ constitutes the *perfection* and unity of the church.

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." Heb. ii. 10, 11.

"For by *one* offering he hath *perfected forever* them that are *sanctified;* whereof the Holy Ghost is also a witness to us." Heb. x. 14, 15. And again; "God is faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment—sentiment." 1 Cor. i. 9, 10.

This entire sanctification, like all other spiritual blessings, is based upon a knowledge of truth, which can only be obtained by earnest, continual, and prayerful searching; and being led by the spirit into all truth. Thus it can be called a sanctification of the spirit, and *belief of* the truth. 2 Thess. ii. 13. No one can *believe* the truth, unless he *knows* the truth.

As it is a fact that the scriptures develop or unfold *gradually*, and thus give light on the whole of the path of the just; and the spirit guides into *all* truth, then it is necessary to understand *present* truth. Faith comes by hearing; and hearing by the word of God. (Rom. x. 17.) So faith is based upon the word of God. Paul says: "And now brethren, I commend you to God, and to the *word* of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts xx. 32.

When we learn what is revealed of the glorious position to which the sanctified will be elevated in the future, we can not wonder at the strict requirements given in the scriptures, for those who would attain to that position. They are to be elevated to a higher plane; changed from the image of the earthly—first man; into the image of the heavenly, or second man, the image of God, adopted into the family of God, and become, in the full sense, "*sons* of God."

"We who have the first fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption—sonship—to wit, the redemption of our body"—the body of Christ. Rom. viii. 23.

"As many as are led by the Spirit of God, they are the sons of God." Rom. viii. 4. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in *him*, purifieth himself, even as he is pure." 1 John iii. 2, 3. Jesus Christ was sanctified, and sent into the world (Jno. x, 36.) for the good of the human race; and his body or bride are for the same purpose.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies; fulfill ye my joy, that ye be *like minded*, having the same *love*, being of one accord, of one mind. Let nothing be done through strife—party spirit—or vain glory, but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, or interests; but every man also on the interests of others. Let this same *mind* be in *you*, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no *reputation*, and took upon him the form of a *servant*, and was made in the likeness of men. And being found in fashion as a man, he *humbled* himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly *exalted* him, and given him a name, which is above every name; that at the name of *Jesus* every knee should bow; of those in heaven, and those in earth, and those underneath the earth—underground ones—and that every tongue should confess that Jesus Christ is Lord, to the Glory of God the Father." Phil. ii. 1–10.

And if *we* are the *children* of God we are *heirs;* heirs of God, and *joint* heirs *with* Christ; *if* so be that we *suffer* with him, that we may be *glorified* together. No wonder that Paul could say: "What shall we say to these things? If God be for us, who can be against us He that spared not his own son, but delivered him up for us *all*, how shall he not *with* him also freely *give* us *all* things?"

B. W. K.

FAREWELL

We have now sent seven numbers of the ZION'S WATCH TOWER, to quite a number of persons from whom we have never heard. We have offered it FREE to all unable to pay if they wanted it enough to ask for it. Those who want it, and can afford to pay for it, need no invitation to subscribe. So we conclude that all from whom we have not heard at all are not interested, and shall discontinue sending it. To all such we say God bless you—Farewell.

EXTRACTS FROM A LETTER

We make a few extracts from the letter of a friend. They are suggestive, and we hope that others may be profited by them as we have been. J. H. P.

1. "If a man wished to bestow a title of honor and entail an inheritance on a *slave*, would he not first make him free? How could a single soul be converted, if not first counted alive in God's sight? 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.' Our freedom, so that we may choose eternal life, is based on Christ's death."

2. "*He that hath the bride* is the bridegroom." "If Christ could in any sense be called a Bridegroom, without

any bride, before the gospel had even *commenced*, why can he not bear that title *now*, when he has come as Reaper? Why did the Jewish age belong in a special way to God? Although not 'called the *Son* until the incarnation' yet Christ as the 'word' *created* all things.' He is the Beginning as well as the End, the Author as well as the Finisher. Having created all things He sustains and *possesses* them. 'He came to His *own* and His *own* received Him not.' He came in the flesh to a fleshly typical bride. The marriage feast was prepared but those who were invited were unworthy." Matt. xxii.

3. "I do not think any truth is vital, nor any error fatal which when believed and obeyed does not affect character. Those who understand the plans of God are called His friends, but the understanding does not *make* them so, it only *proves* their friendship. We permit others to become acquainted with our very life, not to make them our friends but because they are our friends. Christ says: 'Ye are my friends, if ye do whatsoever I command you.' It seems strange that any can believe that righteousness is other than right doing. ['Little children let no man deceive you; he that doeth righteousness is righteous.']"

4. "It is a relief to turn from the crooked and tangled reasonings of men, to the simple clear word of God. Its statements are full of heaven born power to those who receive them. I believe with all my heart that 'a little scripture is worth a good deal of reasoning,' and I am so glad man's reasoning can not alter God's word. I do not believe God ever put these latter day truths into one man's hands to dispense to the church. It would be too great an honor for the flesh to endure. Whoever makes such a claim, is in danger of becoming bigoted. But can we not afford to be calm, patient and charitable?

"Heaven help you, my brother, not to falter or grow weary. The work God does through us now will stand when controversies shall be forgotten.

"Truth with diamond point shall be written on the hearts of a redeemed race."

WILL THE CHURCH BE A MOTHER

[See article "The Second Adam and Eve," in issue of February 1, 1910, for later light on this subject.]

We are in the habit of thinking and speaking of the church in this way. We have taught so because we supposed, felt sure that the Scripture was our authority for so doing. But upon investigation, we find that it has no Scriptural foundation, Let us look at the matter carefully and make sure what is truth, then cast away any ideas which we may have built upon this *supposition*.

We had supposed it to be taught by the type of *Eve* and *Rebecca* and positively asserted by Paul in Gal. 4: 26, "But Jerusalem which is above is free which is the mother of us all." Let us examine the positive statements first and afterwards the types. Casting your eye over the preceding verses and the third chapter, you will notice that in the Apostle's argument throughout, he endeavors to show clearly the difference between the *law age* just closed and the *Gospel age* just commenced. In 3:17, he contrasts the two agreements of God—the two covenants. He claims that God's *first* covenant—the Gospel—which was preached before (before the law,) to Abraham (Gal. iii. 8,) and confirmed in Christ, could not be disannulled by the second covenant (the law) made with the fleshly seed. Then he argues [vs. 29,] that if we be Christ's, we are Abraham's seed and heirs according to *the promise* or *first covenant* and being children of this better covenant with the better promises, it is quite unnecessary to prove that we are related as children to the second covenant—the law—either by obedience to that law or by tracing of fleshly descent. In iv:21-31, he carries out this same line of reasoning, viz: That fleshly Israelites were children of God by the second covenant, while we become, by believing *into* Christ, children of *the first covenant*, and if we are children of that *covenant*, surely IT IS OUR MOTHER—"the mother of *us all*."

Yes, Jesus our *head*, comes as the Son of this covenant and *we in* Him.

Paul declares that God gave a type of these two Israels and two covenants. Abraham represents God. Hagar, the bond woman, represents the covenant of bondage—"the law." Sarah represents the first covenant, and as Isaac was the promised offspring of this wife, or free woman, so "we brethren, as Isaac was, are the *children* of this *promise*" or covenant. The fleshly children dwelt in the earthly city Jerusalem, still in bondage; but we who realize "the liberty of the sons of God," have "our citizenship in heaven" and in our new nature, "We are risen with him (Jesus) and seated together in heavenly places." They are the bond-servants of the law and of earth; we God's free heavenly children begotten of grace; they the children of the earthly kingdom, represented by Jerusalem; we of the heavenly kingdom, the "Jerusalem above."

We are sure that Gal. iv, 26 does not teach that the *church* will be a mother; are we not?

Next examine with me the type of Eve: It is nowhere said that Eve is a type, but we think there are good reasons for considering her such, but we should remember that types have a time for ending as well as for beginning. Upon examination we feel assured that the type ceased where Eve was accepted by Adam as his wife. Paul tells us that Adam was a figure of him who was to come—Jesus—and we have seen how the death of Jesus was typified by the deep sleep which came upon Adam; how Jesus' pierced side, the price of our development as his bride, was typified by the open side of Adam from whence came Eve; how Adam, recognizing his wife as of his nature, bone of his bone, represents the fact that we shall be recognized by our Lord as *of his nature*—the spiritual. "He that is joined to the Lord is *one spirit*." But here the type ceases. We should not suppose because Eve became a mother that Christ's bride will become a mother, any more than that, as Eve sinned and caused Adam's fall, so the bride of Christ must sin and cause the fall of her Lord. Moreover, we are sure that the having of children by Eve was after she had ceased to be a type of *the bride of Christ*, because *her children were born in sin and under the penalty of death*. Should we force these children as a type it could only prove that the bride of Christ would become the mother of dead-born children. No, we see no reasonable ground for considering Eve as a type beyond the time of union with Adam, representing our union or marriage with our Lord. In fact this seems to be as far into the future as God ever revealed either by word or type.

But does some one say: "God said, Be fruitful and multiply." Yes, we answer, this (Gen. i, 28.) was said to Adam as a natural man, not as a type of Christ. The description of the typical features occurs in another connection, Gen. ii, 21. Read, compare and notice that there is no reference to offspring in the typical account.

Again we have seen that Isaac was a type of Christ; that Abraham's sending the servant to get a bride for Isaac, typified our Father's sending the Holy Spirit to take out of the gentiles a people, or bride for his (Christ's) name. And as the servant brought Rebecca from her father's house to Isaac and to Abraham's home, so we as the anti-typical Rebecca leave our father's home [the world,] and go forth under the guidance of the Spirit, to meet our Lord and to dwell in our Father's home. We, too, expect soon to meet our Isaac on the way that he himself may bring us into our new home. But here the type ceases. We had somehow come to imagine that Abraham blessed her and said: Be thou the mother of thousands of millions, but no, upon examination we find that this was the utterance of Rebecca's mother and brother, and was doubtless the customary greeting of their day. On the contrary, Rebecca was barren while a type. It was not until twenty years after this type had ended that she bore Jacob and Esau and this is quite another distinct type. Gen. xxv, 20, 21, 26.

We conclude then that neither directly nor by type does God tell us that the church will after her union with Christ, beget children of her own nature.

OUR LIVING SAVIOUR

Though we have known Christ after *the flesh* and the memory of that "man of sorrows," "who bought us with his own precious blood" is sweet and sacred; yet *now* we know him as our *living* Redeemer whom (because of obedience "unto *death* even the *death of the cross*.") "God hath highly exalted and given him a name that is above every name."

THE article entitled "The Holy Bible," crowded out of the December number, and referred to in the "Questions of Correspondents" last month, will be found in this number.

BIBLE CLASS DEPARTMENT

THE HOLY BIBLE

The Bible commands our reverence and respect because of its author—God. We accept its teachings as authority and law on this account. How important it is then that we have the Word of God as pure and free as possible from human teaching. The channels through which it has come have not all been pure. Are we certain then, that the Bible as we now have it, is *all* inspired and holy? Let us glance at the New Testament. Perhaps all are aware that the New Testament was written originally by various apostles at different places and times. After their death, their letters, &c., came to be highly prized by the church as authorities on various subjects, and we have reason to believe that this was the design of the Spirit in causing the writings at first,—not merely to bless and instruct the portion of the church to whom directly addressed, but to have it contain elements of truth valuable, and intended for the *whole church* in all ages. It was not long before each church had a copy of all the sacred writings. These copies were all made with the pen for about fourteen hundred years (until printing was invented) and the process of copying and recopying gave rise to many small errors and omissions, as for instance the addition or omission of an and, or the, or but. Another source of trouble is the interpolation, or adding to the word of various words and sentences. A few of these, about four, bear marks of design and seem to have been added about the ninth century, probably to give a basis or support to some papal dogma, while the great majority seem to have arisen from accident. For instance, one copyist while writing the text of the word might add as a sort of parenthesis some thought which he might have as to its meaning not designed to be understood as a part of the sacred writing, but merely to refresh his own mind when reading the same scripture again, much as we are in the habit of doing on the margin of our Bible. Yet another copyist using this MS. as a guide would be apt to copy the previous writer's note into the body of the text, and so that uninspired clause would be handed down to future generations as inspired, and these have given much trouble.

Seeing then the liability to error, it is only just to ourselves that we be careful that what we accept as *our basis of faith and hope* is the word of God and not the errors of men, since it is "*all scripture given by inspiration of God,*" that is "profitable for instruction in righteousness etc." Our regular authorized version, called "King James' Bible," was published A. D. 1511. It was not a translation from the original. It was not a direct translation from the original Greek, but a revision of several versions then in use as will appear from the following instructions given by King James to the forty-seven learned persons whom he appointed to revise translations then in use (1604)—"The Bishop's Bible (A. D. 1568) to be followed and altered as little as the original will permit. And these translations to be used when they agree better with the text than the Bishop's Bible—namely: Tyndale's (first Bible published 1526.) Coverdale's, (1535) Matthew's (1537) Whitchurch's and Geneva (1560.) These being all translations from the *Vulgate Latin* and not from the original Greek text, (only *compared* with it follows that our "King James' Bible" is only a revision of the *Vulgate Latin.* Says an able writer: "This translation was perhaps, the best that could be made at the time, but if it had not been published by kingly authority, it would not now be venerated by English and American protestants as though it had come direct from God." At the time of the revision of "King James' Bible," the translators had the advantage of some eight Greek MSS. and none of these were of earlier date than the tenth century. Who will say how many errors large and small crept into the text during that thousands years? It is claimed that the errors may be numbered by thousands, mostly small and insignificant, but some of importance and weight.

Few perhaps are aware of the great advantages possessed by translators of the present day. Between 600 and 700 Greek MSS. are now known, some of which are quite ancient. Two of them, the "Sinaitic" and "Vatican No. 1209," dating about the year A. D. 350. What an advantage in our favor above every other age, for obtaining the *pure word of God.* Truly the word of God is being fulfilled, "In the time of the end * * knowledge shall be increased. Not merely scientific and mechanical knowledge has increased but also knowledge and understanding of what is the *word of God. The Sinaitic MS.* the most valuable of all was only recently found and was published in 1870.

If not governed by *prejudice* and *preconceived* opinions we should *improve* all the opportunities offered to *grow* in the knowledge of the truth, remembering that it is not *error* but truth which sanctifies. Truly

"We are living; we are dwelling,
In a grand and awful time.
In an age on ages telling,
To be living is sublime."

WHAT HELPS CAN WE OBTAIN

which would give us a more clear understanding of what is the true and inspired text, you ask.

I answer: There are three which I can commend, all of which I make use of and receive help from, viz: The New Testament (regular authorized version) with *foot notes* of different readings by the three oldest MSS.—"Sinaitic," "Vatican No. 1209," and "Alexandrine"—the latter written about A. D. 450. (From the Vatican MS. are missing the epistles to Timothy, Titus and Philemon and Heb., from ix, 14 to close and also the book of Revelation.) This work, known as "Tischendorf's New Testament," is to me very valuable.

Second: The "Emphatic Diaglott," a work upon which a great deal of time and care have been bestowed by its author, Benj. Wilson. We value it highly. It contains the *Greek text* of the N. T. according to Dr. Griesbach and interlined with it a literal word-for-word translation—The corresponding English being placed directly under the Greek word. Together with this it contains a *new version* for general reading based upon the labors of many learned critics. In the form of foot notes, it gives the different readings of the Vatican MS. No. 1209, as far as it goes, after which Vatican MS. 1160 (of the seventh century) 884 pp.

Third: "The American Bible Union" translation of the N. T.—a revision of the oldest translations compared with ancient MSS. It is very useful, giving a good clear rendering which is usually in harmony with the others above mentioned, though not so critical. It would be of little advantage to any who possess the Emphatic Diaglott.

We have corresponded with the publishers of the above named works, and are able to announce that we can furnish them to our readers at *wholesale* prices—postage added, viz:

"Emphatic Diaglott" cloth,	(price $4.00)	for $2.70
"Emphatic Diaglott" finer binding	(price 5.00)	for 3.35
"Tischendorf" N. T. cloth,	(price 1.00)	for .75
"A. Bible Union" N. T. cloth	(price 1.00)	for .65
"A. Bible Union" pocket edition	(price $1.00)	for .75

If you wish any of these books we shall take pleasure in furnishing them to you at these prices.

BROTHER GEO. STORRS

Our brother, so long the editor of "The Bible Examiner" is known to most of our readers; also that he has been obliged by severe illness to discontinue his paper. While he no doubt feels, as we do, that he should like to continue the proclamation of the love of God for *all* His creatures, yet he has much reason to thank God for being privileged to spend so long a life and one so consecrated to the Master.

Feeling that many of you, as well as I, would be glad to hear from our brother occasionally we offered him the use of a part of our space. The following from his daughter, will be of interest to you.

BROOKLYN, *Dec.* 14*th*, 1879.

Bro. Russell: Your letter of the 9th, was duly received and read to father as he lay on his sick bed, exhausted and worn. He appreciates your Christian sympathy and kind suggestions, but as for his writing or inditing anything, he has not strength either of body or mind. He does not suffer so *constantly* as he has done, but he is much emaciated and helpless as a child, and is so heavy that we find it necessary to have a man to lift him.

We *should* like a statement of his condition in ZION'S WATCH TOWER—Your offer is the first we have received from any paper, and we thank you for it. He is very patient and uncomplaining, though at times his sufferings are so great that he longs for rest. Yesterday was his 83rd birthday, as I suppose you know. He sends much Christian love.

Yours respectfully,

H. W. STORRS.

We (without solicitation) suggest to any of our readers to whom the Lord has given bountifully as His stewards: that this is one opportunity (among many) of "ministering to the necessities of the saints."

"THE LAW SHADOWS"

The numerous sacrifices and observances of the Mosaic Law as recorded in the first five books of our Bible were given in minute detail and observed with scrupulous exactness; not because there was really any good in them, "for by the deeds of the law shall no flesh be justified in God's sight," and "the blood of bulls and goats could *never* take away sin," but these were used as pictures or shadows of realities which were future. (Heb. x:1.) The amount of reliance which can be placed in the accuracy of these pictures can be judged from the strictness with which the Jews were obliged to obey them, and the severe penalties (generally death) administered in case of violation; and also from the words of our Lord; "One jot or one tittle shall in no wise pass from the Law until all be fulfilled." (Matt. v. 18.)

This being true, how anxious should *we* be to closely read the meaning of these pictures which required years for their execution, and which shadow forth minutely all the various features of the work of *at-one-ment* between God and all sinners.

It is not all *one picture* but there are quite a number. We find them, so to speak, all grouped together. There are usually three of four pictures to each group, related to each other as being views of the same subject from various standpoints of observation; and then all the various groups of subjects are related to each other, and when all are properly arranged before our mental vision, each shows some special feature of the work of atonement and each adds value to the other. But why the mixture—why not told in plain words that all might understand? For the same reason has the Spirit chosen to cover and hide beauties of truth under these types that he has in the book of Revelation and elsewhere hidden truth under symbols, *i. e.*, that it might be known only as it becomes due, and then only to those "to whom it is *given to know* the mysteries of the kingdom, but to those that without (not disciples) all these things are spoken in parables" and symbols and types. Luke viii. 10. Let us, asking wisdom of Him who giveth liberally, endeavor to arrange before our minds some of these pictures and try to drink in their true meaning and thereby be refreshed.

ANOINTING THE HIGH-PRIEST

This, under the "Law," was the ceremony for the installation to God's service as high-priest. The form is described in Exod. xxix and Lev. viii. Aaron was anointed to his office with a peculiar oil not used on any one except the high-priest, and not lawful for any to have or to make under penalty of death. Exod. xxx. 25-32. This doubtless typified the Holy Spirit.

For this service Aaron was washed and attired in the holy garments of "glory and of beauty." Exod. xxviii. Then the anointing oil was poured upon his head. Thus was Jesus, our High-Priest, robed and anointed. He needed not the washing as did the type, for he was "holy, harmless, undefiled." The *linen "coat"* represents him as pure and righteous; the *girdle* is the symbol of a servant; the linen girdle showing him to be a *"righteous servant."* The *robe of blue* of one piece shows his heavenly nature (blue is the color of the peaceful heavens). The *Ephod*, made of two separate pieces, suspended the one before and the other behind him by two golden clasps which rested upon his shoulders, represented, we think, the two great *covenants*, the front one the Abrahamic and the back one the "new" covenant. These, though separate and distinct, are both seen to be dependent on him for their support and accomplishment. (It should be remembered that *we* are in him heirs of glory, not under the "new covenant," which is still future, but in the "Abrahamic covenant.") They were made of "gold, blue, purple, scarlet and fine twined linen," representing the blessings contained in those covenants: gold—spiritual blessings; blue—heavenly peace; purple—royalty of earth; scarlet—the unchangeable character of the covenant (scarlet was regarded as the most enduring of all colors); and linen—that righteousness was one of the conditions. As there was "none righteous" but Jesus, humanity would have failed to be benefited by these glorious covenants had not God "laid help upon one who was mighty." Both covenants would have fallen to the ground had not the golden clasp given them a resting on him.

There was a "curious girdle" of the same materials as the *ephod*, which bound these two pieces (covenants) to him around the waist. This designates him a *servant* of a "curious" or peculiar kind; a servant combining the various qualities expressed by the gold, blue, purple, scarlet and linen. Yes, he was the *Royal servant*, the "messenger (servant) of the covenant."

Over the front part of the ephod was the breastplate; it was suspended by a golden chain from the gold clasp of his shoulders and was fastened to the ephod below by a lacer through golden rings—this *fastening* being so concealed underneath, that to the observer it might appear to be part of the ephod. This breastplate represents beautifully *The Mosaic Law.* It is not a part of the *Abrahamic covenant.* "It was added." Gal. iii. 18. As the Jew regarded them, not seeing the hidden connection, the covenant to Abraham and "the law which was 430 years after" were all one. But Paul shows that God according to the covenant intended to justify all in his "seed." The Law emblem was one of the most beautiful of the high priest's garments, made of the same materials as the ephod. It had in it, set in gold, twelve precious jewels, in which were engraved the names of the twelve tribes. It was bound on his heart, indicating that he was able to carry the Law as a covering of his inmost affections and that as a "breastplate of righteousness," it covered him. "The Law of his God was in his heart." Psa. xxxvii. 31. That which condemned *all others* was his pleasure, "I delight to do thy will, O my God: yea thy *law* is within my heart." Psa. xl. 8.

This breastplate was two spans long and one wide folded in the middle so it really was a span long and a span wide *double.* The size—a span—indicated that the law was the *full measure* of a *perfect man*—his ability. Jesus was the only *perfect* man who ever kept "The Law." Being *double* of the same size and same measure represents the Jewish and Gospel ages. Fastened at the *fold* or center to the golden clasp illustrates how his cross—his death—was the dividing point and how we are "justified in him from all things, so that borne by him we are in God's sight justified. It illustrates too what we have found frequently elsewhere taught, viz.: That the two ages are of equal size and equal measure, the Jewish, a perfect type or picture of this age.

The breastplate was studded with jewels set in gold, representative of the true Israel. "They shall be mine, saith the Lord, in the day that I come to make up my jewels." Thus fastened in gold—imbedded spiritually in Jesus we his jewels, have "The righteousness of the Law fulfilled in us." Rom. viii. 4. Aaron as he stood forth clothed in these "garments of beauty and glory" was a beautiful figure of our High-Priest who appeared among men clothed by the Father with power and authority, as his representative to carry out his covenant promises.

As he stood there, beside him stood the animals for sacrifice, showing that the sacrifices were as much a part of God's pre-arranged plan as the covenants or any other feature. He was anointed with oil as Jesus was "Anointed with the oil of gladness above his fellows." "He giveth not the spirit by *measure* unto him." John saw and bore record that Our High-Priest was thus anointed. (Jno. i. 32. Luke iv. 1.) The holy oil was poured upon *the head* but "ran down even to the skirts of his garments," (Psa. cxxxiii. 2.)—thus representing how we, the *members of his* body, are all to be partakers of the same anointing after our head. This oil began to reach *the body* on the day of Pentecost and flows on down the ages anointing all who are truly his—covered by his robes.

The sons of Aaron—"his house" represents us—"whose house are we"—as they were washed and clothed in a linen coat and girdled, we are taught that if we be of his house we are *justified* thereby and reckoned of God—Righteous. They had bonnets while Aaron had none, (He wore a mitre on his forehead and a gold crown inscribed "Holiness to the Lord.") Their heads were covered to illustrate that they were not *the head*, but "under authority;" illustrating how God gave Christ "to be the *head* over all things to the church which is his body." 1 Cor. i. 22 and iv. 15.

They were *girdled*, showing that we are servants under him and reckoned as anointed in him.

Aaron as he stood *robed* and *anointed* represented the entire church, head and body—Jesus and his church, "*the seed*" in whom "all the families of the Earth shall be blessed." They are covered with the covenants and authority of their position and *anointed for their work.* But remember, the anointing oil must flow down and cover every member of the body and this requires the entire gospel age for its accomplishment.

CONSECRATING THE PRIESTS

This work under the Law (Lev. viii. 14-35.) was typical of a work done for and by our High Priest and those who are members of his body or family. It illustrates our entire consecration—how Jesus was obedient, even unto death and how all who are his must be crucified with him.

The *bullock* for the sin offering was brought "and Aaron and his sons laid *their hands* upon the *head*" of it, thus saying, This sacrifice represents us. From that moment, all that happened to the bullock—represents what was to be done to Jesus, and his body—the church. The bullock is delivered up to "the Law"—(represented by Moses) to meet its demands. To thus meet the demands of the law it must be slain. "And Moses slew it." Then he applied the blood to the horns of the altar. The "*finger*" of the "*Law*" thus pointed out that the altar of earthly sacrifices was acceptable to God by reason of the shed blood (the live given), and that all who realize the *power of the altar* (horns are symbols of *power*), must recognize *first* the blood which sanctified it.

The blood poured at the bottom of the altar doubtless represents that through his blood spilt, (life given) even the *Earth* was purchased back from the curse which sin brought upon it. (See Eph. i. 14.)

And Moses took the *bullock*, his hide, flesh, &c., and burnt them with fire without the Camp. (Ver. 17.) Thus Jesus freely gave himself up and submitted to entire destruction of the flesh. Though his flesh was holy, harmless, undefiled, yet he was "made a *sin offering* on our behalf," (2 Cor. v. 21. "Diaglott") and his flesh suffered the destruction which otherwise would have come upon all men. And we, if we would be indeed members of his body, must share with him the ignominy.

But while the flesh, &c., was destroyed for sin God accepts of, first, the *blood* (life), and second, parts of the inward life-producing organism and the *fat*, representative of *love*. In the sacrifice God recognizes the *love* that prompts the sacrifice and though the *law* took a part and burnt it, yet it must offer the balance as unto the Lord. It shows too that love and obedience to God were the motives that prompted the sacrifice "Lo, I *come* to do thy will, O God. I *delight* to do thy will, O my God."

There are two *Rams*. These both represent as did the *bullock*, Christ Jesus and his body, the Church, but are different pictures and call our attention to other features of the *same sacrifice*.

First as a burnt offering: Aaron and his sons laid their hands upon its head; it represents them. It is killed, its blood sprinkles the altar, and Moses "cut the ram into pieces, and washed the inwards and legs in water," and "burnt the head and the pieces and the fat." Thus Jesus and his church—*head and body* are being presented during the entire Gospel Age before God on the altar—the head was laid there first, and since all who are "dead with him," (Col. ii. 20, and 2 Tim. ii. 2.) are "cleansed by the washing of water through *the word*," and are reckoned as with him on the altar before God; its being burnt on the altar shows how God accepts this "as a sweet smelling savor" or perfume.

The *second ram*—"of consecration"—shows what effect the sacrifice will have *upon us*, as the first showed how God received it. Aaron and his sons laid their hands upon its head—it represented them. And Moses slew it, and took its blood—(*consecrated life*) and put it upon each *separately*—(Consecration is an individual work—we must *each* stand forth and be consecrated to God.) And he put it upon the tip of the right *ear*, thumb of right hand and great toe of right foot. Thus by our consecration, we are enabled to have the "*hearing of faith*" and appreciate God's promises as none but the *consecrated can*. Our hands are consecrated so that whatever *our hands* find to do, we do it with our might (*right*) as unto the Lord. Our feet are consecrated so that henceforth we "*walk not* as other gentiles," but "walk in newness of life," "*walk* by faith," "walk in the spirit," "*walk* in the light," and even "as ye received Christ so *walk in him*."

The choice portions of the ram, inwards and fat, representing our *best powers* and all our inward and outward (fat) affections, are taken in our hands, and *waved*, passed to and fro, before the Lord, representing the fact that a consecrated offering is not given the Lord for the moment, or day, or year, but continually we keep our affections and powers uplifted before our Father never ceasing until accepted of him as having finished our course. And Moses took them off their hands, God's acceptance being shown by fire. *Fat* probably typifies *Love*. When the love of our inmost being is laid upon the altar, it helps to increase the fire of God's acceptance. The more love (fat) there is connected with our consecration to God, the more quickly will it be accepted by Him as *entire consecration*.

Upon this wave offering, while in their hands, was laid three cakes from a basketful which they were to eat (representative of *all* their bread.) It was necessary that these three—the *unleavened cake*, the cake mingled with oil, and the wafer made of flour and honey and anointed with oil—should be *upon* and thus recognized as rendering acceptable our offering. By these we acknowledge Christ, as we present ourselves to the Father; by the first we acknowledge the *purity* (no leaven) of "The *man*, Christ Jesus." The second cake mingled with oil shows him as our High-Priest, "*filled with the Spirit*" (oil). The third wafer shows our appreciation of Him as our *Glorified Lord*. (Wafer made of fine flour mingled with *honey*, sweets of paradise.)

These acknowledgments of Him are necessary to the acceptance of our consecration.

And upon him as our *heavenly food, manna*, we his priests feed during the gospel age. The cakes were only *warmed* but not burned—*living bread*, "of which a man may eat." (God never allowed *honey* to be used in sacrifice. [Lev. ii. 2.] There was no *leaven* in any of these cakes—"He knew no sin.")

The anointing oil mingled with the blood of consecration was sprinkled over them [Ver. 30], showing how we may know that our consecration is accepted. 1 Jno. v. 8, says: "There are three that bear record [witness]: the *spirit* and the *water* and the *blood* and these three agree in one" [testimony]. And here are the *three* in the type bearing harmonious testimony that these consecrated ones are accepted in the Beloved. Water is the symbol of the "*word*" ["washing of water by the word."] And in the *type* Moses takes the place of *water* as representing "*The Law*," the oil representing *The Spirit*, and *the blood* representing *the price of our peace*. So through the world's testimony the blood is applied and with it comes the Spirit—sealing us sons of God and joint heirs with Jesus Christ our Lord.

The boiling [Ver. 31.] of the flesh of consecration, was no part of the sacrifice; it was merely the preparing of the portion which they ate. The flesh was all to be disposed of [Ver. 32.] showing how we are entirely consecrated and none of our time or powers *wasted*—all used as consecrated.

The *seven days* of consecration [Ver. 33 and 35,] shows again that we are consecrated to God's service, not part of our time only, but *all of it*, for seven is the complete number in scripture and signifies *all* or *the whole* of whatever it is applied to. ("Seven Seals," "Trumpets," "Plagues," "Stars," &c.) Vs. 36 shows completion of the work of consecration.

There never was, perhaps, a time when it was more necessary than the present, for seeing to it that we "be dead with him," and our every ability waved before Him that he may accept and make use of our talents to His glory. Especially is it of interest to *us* to examine if it be true (as we believe) that very soon *all the members* of the body will be accepted with the *head*—a sweet savor, and *all the members* be consecrated and the work finished. And if we fail to be among the priests now during the *time of consecration*, we cannot expect to be one with them when they begin their service for *the people* in the "ages to come"—when these *same Priests* (now despised of men but a "sweet savor to God.") shall have the title of King added, and with their head—Jesus, rule and bless all nations. Do you wish to be amongst those who shall sing to the praise of our great High Priest? "Thou hast made us unto our God Kings and Priests and we shall reign on the Earth." If so, be fully consecrated now, for "If we suffer with him we shall also reign with him." 2 Tim. ii. 12.

A PLAIN WAY OF STATING IT

Here is a sentiment from a man of God, who was never thought to be either fanatical or heterodoxical: "Any man who does not desire Christian perfection, and who does not constantly make it his aim to attain it, may set it down as demonstrably certain that he has no true religion."

These are the words of Albert Barnes. We hardly know of any more emphatic or radical statement concerning Christian perfection than this. Had it come from some modern preacher of holiness, or "high priest of sanctification," it would have been thought extreme and uncharitable.

THE SCULPTOR

I saw a sculptor all intent
  Upon his marble white,
And all his energies were bent
  To mould it day and night.
With mallet hard, and tools of strength,
  And many strokes severe,
The block was made to feel at length
  That skillful hands were near.

And I beheld a child look on,
  And gaze with wondering eye;
She saw the splinters, one by one,
  In all directions fly:
The doubts that filled that simple mind
  Were hard to understand,
Like curious things that children find
  Upon the ocean's strand.

The marble chips, at every stroke,
  Were scattered one by one,
When childish doubt broke out and spoke,
  "Father, why waste the stone?"
"It is," he said, in accents mild,
  "By strokes and heavy blows,
That as the marble wastes, my child,
  The more the statue grows."

—*Selected.*

PROVINCE OF FAITH

The province of faith is to *apprehend truth.* Truth is independent; error is a perversion of truth. To believe a lie, never makes it true, but is a fraud on one's self. To believe a truth, does not make it true; to disbelieve it, cannot destroy it. It is independent of us, but we are dependent on it.

Truth is the proper food of man (Matt. iv. 4.), and a large share of it must be received by faith, whether it pertains to the past, present or future. Thus it is true that we must *live* by faith. Faith is to truth, as eating is to bread. Without eating, man will die; but if he would have good health, he must do more than eat. Exercise is essential to life. So while we live by faith, it is not by faith *alone.* All faith and no work, will kill spiritually, as truly as all eating and no work will kill naturally. We greatly value faith, "For *without* it, it is *impossible* to please God; he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek Him," (Heb. xi. 6.) We please God when we obey him, and by this means we form a character like His own. In an important sense it is the Christian's *life-work* to *come* to God, and success is to the diligent seeker. He is revealed in one sense in the *statements* of His Word, but He is revealed to the *heart,* when His statements are understood, and the spirit of *obedience* is essential to understanding. (John vii. 17.) We are to grow in *grace* and in *knowledge.*

Faith is fundamental; it is the basis of character and life, and also of hope. The death and resurrection of Christ are primary facts of the gospel, and, rightly understood, are a key to the plan of salvation. He was put to death in the flesh and quickened by the Spirit into a new and immortal life. The cross was to Him the turning point between the natural and the spiritual. It was thus the key of hope for the world. When He died He met man's *legal* necessities, or removed all legal encumbrances. He destroyed the enmity between the world and God's law, which enmity was *represented* in the typical dispensation by the law of carnal ordinances. That law was the "middle wall" between Jew and Gentile—a typical distinction which is not recognized under the gospel. As soon as *it* is out of the way, the Jew and Gentile are *alike* before God, and both are reconciled to God by the cross. (Eph. ii. 16.) The death of Christ thus met the legal claim on universal man, and secured his deliverance from the legal curse, which was death. Christ arose a conqueror, leading captivity captive. He brought life and immortality to light, as He had also made both possible for man. When He rose, it was the dawn of light on our dark world, the key of hope, a glimpse of immortality. These great facts of the past we receive by faith, and the past and future are linked together. What has been done for Jesus is God's promise unto us. "He that raised up the Lord Jesus shall raise up us also, by Jesus." (2 Cor. iv. 14.) He has given him the key—the power over death, and in addition, "the power of an endless life." (Heb. vii. 16.)

Faith is thus shown to be the foundation of hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us. (Rom. v. 5.) We can thus see the relation of faith, hope and love; "the greatest of these is love." Without faith, neither hope nor love would be possible; but love, by which faith now works, will continue when faith is ended in sight, and hope has been realized. Faith and hope are temporal, but love is eternal. Faith as a foundation is essential, but without love as a working power, a faith that could even remove mountains is worthless. (1 Cor. xiii. 2.)

"Through faith we understand that the ages (worlds) were framed by the word of God." These and "all things were made by Him (Christ) and for Him." All that God has done is in reference to the plan of the ages, of which, as we have seen, the death and resurrection of Christ is the key. So by faith we grasp the fullness of Christ in the work of the ages, which is a glorious expression of the infinite wisdom, power and love. "Faith is the substance (basis) of things hoped for; the evidence of things unseen." Faith deals with the *future* and with the *invisible.* The future is our hope, our reward; the invisible is our strength for the work of life. It makes the invisible as if it were visible, and the future as if it were present. We are enabled to "look not at the things which are seen, but at the unseen." (2 Cor. iv. 18.) Faith explains this paradox, and by the presence of the invisible, strengthens us to bear the afflictions of this life, which are but for a moment, and enables us to lay hold upon the eternal. There are given us in the Bible and also in the Christian's experience, many illustrations of the action of faith in reference to the unseen, present and future. The examples of faith given in the eleventh of Hebrews show the combination. They acted because they believed in the *invisible* God, and because they looked *forward* for the fulfillment of his word. They believed "that God *is,* and that He is the *rewarder.*" Faith works; work secures reward. We observe that God did not say to the ancients, "Believe," but He gave them something to do; and yet their obedience was the best possible evidence that they did believe, and their faith was approved. By faith Abel offered the sacrifice, which was valuable because it pointed *forward* to the sacrifice of Christ, for which His body was prepared.

Enoch walked with God; he did not stand still, but *walked;* grasping by faith the presence and companionship of the invisible God, and was rewarded by translation, "that he should not see death." Abraham obeyed God, on account of his faith, both in going out to the unknown land, and in the offering of his son Isaac. In both cases he grasped the future, seeing Christ and the heavenly country. (John viii. 56 and Heb. xi. 16.) The Lord's appearing to Abraham and others in human form doubtless illustrated the presence of the invisible.

Moses refused royal honor in the court of Pharaoh, choosing to suffer affliction; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the *reward,* and endured *as seeing* Him who is *invisible.* (Heb. xi. 23-27.)

The unseen world is the source of wisdom, strength and comfort to the pilgrims, as disciples, as soldiers and as afflicted ones. The ministration of angels, under the all-wise and loving care of our Lord, is a great revealed truth, and full of comfort.

We do *not* believe in the ministration of departed human spirits, but regard *that* idea as a *perversion* of the Bible teaching. The angels are not disembodied men. Man, when created, was "made a little lower than the angels." The angels rule in *this* world; "but unto the angels hath He not put in subjection the *world to come* . . . . but what is *man* that thou are mindful of him?" "Thou hast put all things in subjection under *his* feet." (Heb. ii. 5-8.) If angels are disembodied men, the above statement cannot be true, for in such a case the "world to come" would, as well as the present, be subject to angels. While we believe Paul, then we must discard the ministration of human spirits. But *angelic* ministration is a great and important fact in God's plan for the development of the ruling element of the *future* world.

It doubtless deserves more implicit faith than it often receives. When we are permitted from the standpoint of future glory to look back, we may see how much more fully they served us than we realized. In hours of danger and affliction their services are needed, and freely tendered. Their services might be not only more fully *realized*, but more *common*, were they expected. Unbelief, self-confidence and self-protection by foul means, doubtless grieve our angels, "which do always behold the face of our Father in heaven." (Matt. xviii. 10.) We cannot doubt that in hours of deep affliction, comfort and strength are often experienced, coming from the invisible, though not expected and its source not fully acknowledged. Our Saviour himself in His earth life needed and received the help of angels. In His mental agony, in view of the coming ordeal, while He was in the garden praying that *if it were possible* the cup might pass from Him, and sweating, as it were, great drops of blood, "there appeared an angel unto Him from heaven, strengthening Him." (Luke xxii. 43.) It was *not* possible for the cup to pass. He must drink it to the very dregs. His *life* was needed, but it was not *enough;* He must be obedient unto *death*, even the death of the cross, and he obeyed. (Phil. ii. 8.) He could not escape, but He could receive strength to endure; and it seems that as soon as His help was withdrawn, He died. His *death*, not the *pain* He endured, met the legal necessities of the race. "The wages of sin is *death*." Many followers of Christ have found help in time of need by coming to the throne of grace. He who suffered and was supported by angels is now their Lord, and, as His servants, they now minister to the heirs of salvation. (Heb. i. 14.)

The importance of faith cannot be over-estimated, unless other things of importance are in our estimate crowded out. The past, present and future, we grasp by faith; we *work* by faith; we *live* by faith; we *walk* by faith; we *endure* by faith, as seeing the invisible; and waiting for our reward are carried *forward*, so that all we expect to realize in the eternal life is now, by faith, possessed and enjoyed.

J. H. P.

THE CROSS OF CHRIST

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story,
Gathers round its head sublime."

The cross as the representative of the death of Christ and plan of redemption, has always been to the Christian the center of attraction, and to glory in the cross the chief mark of the Christian's joy. The estimate in which it has been held by men in general has marked this line between the Church and the world; so that while the Church clings to it as the ground of all its hopes, it has been to the world the stumblingstone or the butt of contempt. What is precious in the sight of God and the hearts of His chosen, is foolishness to men in general. 1 Cor. i. 22-31.

[Because some of the children of God have, under peculiar influences, and for a time, undervalued the cross, it does not change this general principle.]

The value of the cross as the center of interest, the basis of hope and the key of truth is beautifully illustrated by the two equal cherubim, looking inward to the Mercy Seat, where God's presence in mercy appeared; representing, as they do, the equality of the Jewish and Gospel dispensations, between which at the "Fullness of time" our Lord came, and, meeting the claims of both, as the great antitypical Offering, was slain for us. Under the former dispensation those who understood the typical offerings, looked *forward* to the cross, and in the gospel dispensation we, by faith inspired by the Spirit and aided by the simple ordinances of the gospel, look *back* to the same central point. There, at the cross, the Church, old and new, meet by faith, and, bowing before Christ, our "Mercy Seat," witness the manifestation of the infinite mercy; for in Christ as the "Mercy Seat," God meets with man, and there they taste the sweets of grace and begin to "rejoice in hope of the glory of God."

To remove from the Bible, if it were possible, the cross of Christ, and its relative teachings would virtually destroy it. *He* is the golden thread extending through it as a web from end to end, giving it strength, beauty and its real worth. Without him it would be an uninteresting arrangement of words, an empty case, a comb without the honey, a shell without the kernel, or the body without the life; and we, poor, sinful, dying men would pass on without one ray of light or hope to the future, dark and all unknown; and the cross is the *center* of interest and hope, around which, as bees around the honey, God's people have always clustered, drawing from it their joy, strength and life. The cross is also the key of truth in all that pertains to man, his nature, his life, and his relation to God. It is the basis of the atonement, the resurrection and restitution, and, while it does not of itself secure eternal life to any, it makes that life *possible* to *all*. God, in the gospel, provides for man's *necessities*, both as a *sinner* and a *mortal*. Because he was mortal, sin killed him, and "so death passed upon all men." Rom. v. 12. Mankind being dead (so counted even before execution), one died for all. 2 Cor. v. 14. The *man* Christ Jesus gave himself a *ransom* for all. 1 Tim. ii. 5, 6, and so receives the right and power to deliver the captives. Heb. ii. 14, 15. If the gospel did *not* provide for man's necessities, it would not be what the angels announced: "Glad tidings of great joy, which shall be unto all people."

As a treasure-house containing *all* we need—resurrection from death, pardon for sin, and immortality for our mortality—the gospel becomes a glorious expression of the Father's love. The wisdom, power and love of God are all engaged for man's salvation, and all find expression in the gospel of Christ, the center of which is the cross. We do not take the ground that a perfect *knowledge* of the *relation* the cross sustains to the other elements of the gospel is necessary in order to have a share in the benefits of the atoning sacrifice. The *primary* benefits are universal and unconditional, as was the curse through Adam "As in Adam all die, even so in Christ shall all be made alive." It is doubtful, too, if one in ten of the *saints* of God have even understood that much, and yet they have secured and enjoyed a share in the great and special salvation, by the impartation of the Holy Spirit, the salvation which the atonement makes possible for all. It is not necessary to understand the *philosophy* of atonement in order to be reconciled to God, any more than it is necessary to understand the *science* of astronomy in order to enjoy the benefit of the light of the sun. It is, however, the privilege of a *child of God* to learn all he can of what the Father has revealed. And we freely take the ground that *no theory* of man's nature, loss in Adam, restitution, hope and destiny, *can be true*, that ignores or belittles the doctrine of the cross. Such theories dishonor Christ, though not always purposely, and by casting into the shade certain comforting truths of God's great plan, they certainly hide many rays of the Father's love, and therefore greatly mar the enjoyment of the Christian's life. As God has *revealed* nothing in vain, the more perfectly we can seen the relation of His various truths, the better we will understand *Him*, and thus, by sympathy with Him, or rather fellowship of His Spirit, we shall be enabled to cultivate and grow up into the qualities of character most pleasing to Him, and which will best fit us for His purposes.

The doctrine of the cross underlies the doctrine of atonement, or loss in Adam and gain in Christ, both being unconditional, and hence the price or ransom paid by the man Christ Jesus, must determine both the *nature* and *extent* of the *loss* to mankind by Adam. *More* than was needed would have been useless, and that God's wisdom would not give; *less* than was needed would not *redeem*, and God's love could not withhold.

The darkness of the theological dogmas of the Church has doubtless for many reasons cast a mist over the *simplicity* of the teachings of the cross. *Life* was the nature and extent of the forfeit of Adam, and in him of all. "For the wages of sin is death." "Dying thou shalt die," was a *process* culminating in death. "Sin, when it is *finished* (not when it commences) bringeth forth death." But what *kind* of death, natural or spiritual? we are asked. The mother church and nearly all, if not all, her daughters answer, *Spiritual* death. The theological writings are full of such teachings. That is nothing *new*, and for some of us to accept it would be to take a *long stride backward*.

But to answer the question, "What kind of life," we resort to the Divine key—the cross, and *ask*, What kind of life did the "*man* Christ Jesus" *lose?* That must settle it, and the fog will clear away from all minds who will look at the facts. Mark, it is not, "What kind of life did the pre-existent Word lose (if He lost any) in *becoming* a man?" for it was the "man Christ Jesus" that gave *His* life a ransom for all. "He died for our sins." He took man's nature for the express purpose "that He, by the grace of God, should taste *death* for every man," "Even the death on the cross."

This gives us clearly to understand that it was *human* life

he gave as a *ransom*. Hence it was the same *kind* of life that required redemption. It was not in Christ's case a *necessity* as in the case of a *sinner*, but by *voluntary* offering as a Redeemer. Spiritual death is a state of sin. "You hath he quickened who were dead in trespasses and sin." But Christ was not a sinner, and could not therefore die a spiritual death. In his *obedience* lay the divine efficacy of the price. Sinners need conversion, but Christ did not, and "As in Adam all die so in Christ shall all be made alive . . . . *Christ the first fruits*," &c.

So this passage can have no reference to conversion, or coming to the knowledge of the truth.

This is evident also from the further statement. "They that are Christ's at his presence" [parousia] Christ's are not then counted but raised to immortality. Hence this passage can have no reference to conversion, but is a positive declaration that all mankind will be restored to life by the Lord Jesus Christ.

The ransom paid secures to Christ the power to raise the dead. Life restored is the proper basis of hope, the ground on which man must build, hence the cross is the basis of man's hope of glory. No wonder then that Paul should say: "God forbid that I should glory save in the Cross of our Lord Jesus Christ." J. H. P.

THE WEDDING GARMENT

The wedding garment is the end and object of Christian effort.

If Christians are represented as running a race, it is that degree of swiftness which enables them to secure the prize; if as fighting a battle, it is that ability which secures to them the victory. It is, in short, that preparation which renders them fit for the kingdom.

Some teach that it is the creed, written or otherwise, the articles of faith to which men subscribe, that constitutes that covering. Hence the degree of purity of a man's belief would be the index to his fitness for the kingdom. But it is written, "Without holiness no man shall see the Lord." Such teachers must then define holiness as a perfect theology.

Others teach that the wedding garment is a character "without spot or wrinkle, or any such thing," such as God will build in us if we hold our hearts in obedience to Him.

Both sides must agree that the wedding garment is *righteousness*. The Bible so defines it. Rev. xix. 7-8. What then is righteousness? The word means a condition of being right. Humanity naturally is in a condition of being wrong, and because faith has power to change that condition and make them right, it is accounted for righteousness. Thus Abraham was justified by faith, and it was imputed unto him for righteousness. Although, perhaps, not blameless in character at the time, yet Abraham possessed that which would result in holiness, and God counted the work begun in him, as already finished. "To him that worketh not, but believeth in Him that justifieth the ungodly, his faith is counted to him for righteousness." Rom. iv. 5. That is, the seed sown is viewed in the light of its unfailing results, and the possessor is thus freed from guilt.

Articles of belief differ from faith, in that faith describes a condition of heart as well as mind. The one *may* produce fruit; the other *must*. If truth be believed and *obeyed*, it becomes faith, and is therefore a means of obtaining righteousness. Truth sanctifies, Truth cleanses. It does not cleanse *itself*, but *us*. "Now ye are clean through the *words* I have spoken unto you," said Christ. Hence the cleansing of the church is not the cleansing of its *theology*, but of its *members* by means, perhaps, of its theology.

I think the statement not too broad, that the entire purpose of Revelation is to purify, elevate and establish the character of God's children. Truth is the great means used in the attainment of righteousness. The word of God is profitable . . . . . that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. iii. 17. Thus holiness is still the object and must not be confounded with the means; for truth must be obeyed to make us righteous, and it is not the amount we believe, but the amount we obey that benefits us. Hence we cannot make a man's creed the index to his character, for God above can read the heart.

Righteousness is Godliness, or God-likeness, and Christ has said, "Be ye therefore perfect, even as your Father in heaven is perfect."

Christ came to illustrate to our bedimmed conscience the Father's perfection, and in Him is fulfilled all righteousness. Does not His *life* thus amply define and illustrate the subject? It gives us an idea of what Godliness is, of what God is, of His relations toward us and of what our relations are toward Him and toward our fellow-beings. Righteousness, however, is more than *right doing*. It is *right being*, which includes the other, and this is the wedding garment, for, "to her it was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints." L. A. A.

THE SONG OF MOSES AND THE LAMB

REV. XV.

This scene is very evidently laid at the end of the gospel dispensation, as it is when the wrath of God is being completed, by pouring out the seven last plagues. Without discussing the merits of different views in regard to the *Sea* of Glass, as it were; and the condition of those who are said to stand on it; I would call attention briefly, to the *song*.

Some think that by the song of Moses, is meant the song of deliverance, sung by the children of Israel, after crossing the Red Sea, in coming out of *Egypt*. But notice that the song is as here *given*. Does it not evidently refer to the harmonious *teaching* of Moses and Christ, as found in the scriptures; and those who have attained to the condition represented, having *learned*, they sing to, or *teach* others? The song, as given in the "Emphatic Diaglott," reads: "Great and wonderful are thy *works*, O Lord God, the omnipotent! Righteous and true are thy ways, O King of the nations." (Ethnon means *nations;* not saints, as in the A. V.)

"Who shall not fear, O Lord, and glorify thy name since thou alone art bountiful? *for all* the nations shall come and worship in thy presence; because thy righteous acts were made manifest." The Greek word rendered *judgments*, in the fourth verse, by King James' translators, is not Krisis nor Krima, which are rightly rendered Judgment; but Di-Kaiomata, properly rendered, righteous acts.

It occurs in Rev. xix. 8. The fine linen is, or represents the righteous acts by the saints. The force and beauty of the expression: For his righteous acts are made *manifest*, is seen, when we remember that the great mass of the gospel church, for centuries have taught, and the majority *are teaching* that the nations, except a comparatively *few* individuals have been "turned into hell," in a condition of hopeless misery, without even having the gospel *preached* to them, giving them an *opportunity* to repent, and thus escape the awful doom.

Such teaching makes God appear very *unrighteous;* and has driven the multitudes of those who have heard it away from God; and the Bible. Even if the sentence be eternal death, as many believe, still it *has been* without a knowledge of *truth*. But *now* many have learned, and many more *will learn*, and *teach*, the glorious *song* of Moses and Christ: That *all nations* shall come and *worship* in the presence of God; thus *manifesting* the righteousness of him: "Who so *loved* the *world*, that he gave his only begotten Son, that whosoever *believeth* on him shall not *perish*, but have everlasting life." Before they can *believe* they must *hear*. Rom. x. 14. The billions who have died in *ignorance* must be made *alive* before they can *hear;* hence God will have *all* men to be *saved* made alive, and to come to a knowledge of the *truth: For* there is one *mediator* between God and men, the *man* Christ Jesus, who gave himself a *ransom* for all, to be testified in due time. 1 Tim. ii. 4. 6, B. W. K.

The ascending grade of the ages is obvious, each having better secular and spiritual facilities than its predecessors. And—strange infatuation—each has been jealous of the next to come, insisting that it had exhausted infinite mercy, grace and skill. What a lift forward the brief visit of Messiah gave the world. Though so humble what fertility and power of growth in his gospel, infusing inconceivable vigor in every field of human enterprise and all under hostile gentile authority. What may be expected in the next age, when government shall co-operate with grace? The cross and the crown; Jesus condemned as a felon, mocked, spit upon, and crucified, then crowned King of earth, suggest the contrast.

WHAT IS PERFECT LOVE?

"Perfect love is gentle and teachable, kind, and easy to be entreated. It enters the school of Christ, as a pupil, not as a master, realizing how much is yet to be learned, rather than how much has been attained. Perfect love shows us our ignorance and begets the inextinguishable desire to dissipate that darkness, and to enter the realm of real and reliable knowledge. If you find yourself growing wise above all your teachers, inclined to become dogmatic, to criticize your fellow disciples and set yourself up as a standard for the whole church, you have no little reason to fear that you are not controlled by the Spirit of God. Self-wisdom may easily assume the place of divine wisdom; and Satan may appear as an angel of light even in one who concerns himself with the most holy things. In no way are his ends more effectually secured than by inducing people to promote the subject of holiness by exceptional methods, and in an unteachable and arrogant spirit."

THE GOSPEL IN THE LIGHT OF HUMAN NATURE

"But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Rom. v. 8.

That "God is love" and unchangeable we believe to be prime facts of the gospel; and that man alone is alienated and needs reconciliation. The death of Christ was not for the purpose of purchasing God's love: It is above price; nor for the purpose of appeasing—quieting, pacifying, or cooling down—God's wrath, as though he were excited and hated man, but by meeting a *necessity of man*, in his relation to a broken law, to *express* God's love for man. It is a *great* mistake to think that God ever did, or ever will hate man. God devised the plan, provided the Ransom, and sent his Son to die for us, *because* he loved us. [John iii. 16.] This is one great fact the world needs to know.

Love appreciated will produce love in return. "We love him because he *first* loved us." Then God loved us when we knew him not and even though we hated him. Parents and teachers, beware! If you tell those under your care, that God will love them if they are good, you make the impression on their minds that he will hate them if they are bad, which is false. By such means you make the wall higher, or the gulf deeper between them and the Lord, and though you may, through fear, succeed in driving them to outward obedience, or gather them into the nominal church by a "profession of religion," they may be as far from God as before, for only the goodness of God leadeth to repentance. Had we the power of ten thousand voices, we would proclaim, that God loved us while we were yet sinners, and Christ died to commend that love.

"But," it is sometimes said, "you must believe it, Christ died for you, if you will believe." Indeed! Believe what? Believe that Christ died for you, of course. But if it is not *true*, I have no right to believe it, and my believing would not make it true. On the other hand, its being a fact that Christ died for me, is the best possible reason for believing it, and all the unbelief possible could not make it untrue. Truth is entirely independent of man's faith or unbelief, Faith in or knowledge of, a fact cannot make, or change, the fact, but it changes a man.

God loves us whether we believe it or not, and Christ died for us whether we believe it or not, but the *knowledge* of these truths must exist, before gratitude and love can spring up in our hearts, and loving obedience result. Whatever facts or changes were produced by the death of Christ, are real, and not dependent on our believing, any more than is the fact that Christ died. If it be true, [as some teach, but which we do not believe] that the death of Christ secures spiritual life for some, we think it would follow of necessity that it would secure it *for all*, because Christ died for all. 2 Cor. v. 14, 15. Heb. ii. 9 and 1 Tim. ii. 6.

What Christ's death does not secure for every one, it secures for none.

While the death of Christ does not *secure* spiritual life for *any*, it makes it possible for *all*, and on account of man's relation to the law, *as dead*, without Christ's death spiritual life would not be attainable.

Repentance is a necessity in order to gain spiritual life, and without the motive of love, as presented to us in the death of Christ, repentance toward God would be impossible. But neither God's love, nor Christ's death, produce repentance in man, until man believes in the love and death. Hence God's love would be fruitless, were men allowed to remain in ignorance of the truth. God's love does not exhaust itself in the death of Christ, though that death commends it, for God has constituted Christ not only the Redeemer but the *Light* of the world. He engaged not only to save man from death by a Ransom, but to bring man to the knowledge of that truth. 1 Tim. ii. 4. Hence Christ is the "True Light that lighteth every man that cometh into the world." John i. 9. Not all at once nor in one age, but, it is "to be testified in due time." 1 Tim. ii. 6.

Now it is evident, that man cannot repent, because of a truth, until he knows that truth, and yet when known, the truth is the "Foundation of repentance from dead works." The greatest possible sin is to "sin wilfully, after we have received the knowledge of the truth," and for this "there remaineth no more sacrifice." Heb. x. 26, and it is impossible "to renew them *again* unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. vi. 4, 6.

We believe, then, that the death of Christ is an expression of God's love, and that in order to win man from sin to holiness one of the first things a man needs to learn, is that Christ died for him.

But *how* does the death of Christ show, or commend, God's love? It will not do to say it shows it because it shows it. That would be about equal to saying, God hates sin because he hates it, which is no reason at all. God hates sin because he loves his creatures; sin being their destroyer. If the death of Christ shows God's love to us, there must be something accomplished by that death which is adapted to man's necessities. Paul is talking of Christ's death on the cross, which was in "due time," i. e., the appointed time—"After the 62 weeks." Dan. ix. 26.

Christ did not die twice. His becoming a man, was not by laying down, as in death, his preexistent life. He gave up the *glory*, and afterward prayed: "Glorify thou me, with the glory which I had with thee before the world was." John xvii. 5.

We assert freely that Christ's death must have been, in some way adapted to the necessity of human nature, or it would not have been, what Paul asserts, an expression, or proof of God's love. What man does not need, even if it were provided, would not be gospel. If a man is hungry, bread alone would satisfy the want. If he thirsts, a cup of water from the hand of a friend would be an expression of love. And so of any want; but to say that God would seek to show his love by anything which was of no use to man, would be to ignore every idea of the harmony between God's *wisdom* and goodness.

There can be no doubt in any reasonable Christian mind, that the Gospel, in *all* its parts, takes man's need into account. Christ's life was necessary, as an example of loyalty, of patience in suffering, of devotion to his Father, of the principle of love even to enemies, and of overcoming evil with good. It was by his earth life and experience, that he learned to sympathize with man in temptations, in poverty and other afflictions and so he was fitted to be a merciful and faithful High-priest; having been tempted in all points as we are, and yet without sin. Heb. iv. 15. And *one* feature of his work since his resurrection, clearly is, to give us the *benefit* of his former experience, by giving aid to the tempted. (Heb. ii. 18.) He is not only a sympathizing friend, but also the giver and sustainer of spiritual life until it culminates in immortality. We wish it distinctly understood that we value the *life* of Christ, both before his death and after his resurrection as necessarily adapted to the wants of human nature. But why should any one ignore or belittle his death because of the value of his life? One link in the chain of provisions for man would thus be destroyed.

But we are told by some, that Christ "gave his life (not his death) a ransom." But this is equivalent to the statement, "Christ died for our sins." The Greek word, Psuchee, rendered "life" in the above passage, never, unless we are greatly mistaken, refers to a period of existence, but to the nature of man as represented and sustained by the blood. Many other statements of the word agree with these in showing that Christ's death meets a necessity of man. "Behold the *Lamb* of God, (lamb led to the slaughter. Isa. liii. 7.) which taketh away the sin of the world." John i. 29.

The sin of the world is the sin of Adam; for "in him all have sinned." Rom. v. 12 Margin. This left man "without strength." (Ver. 6.) "And in due time Christ died for the ungodly." The sin made mankind "enemies," and we were "reconciled to God by the death of his Son." Ver. 10. "God laid on him the iniquity of us all." Isa. liii. 6. And he

"bore our sins on his own body on the tree." 1 Pet. ii. 24. He did not "lead" our *sins*, but is *our* Leader, or "Forerunner," into the heavenlies, and "he *put away* sin by the sacrifice of himself." Heb. ix. 26. "And I, if I be lifted up from the Earth, will draw all men unto me." And, as if to anticipate, and answer criticisms, it is added: "This he said, signifying *what death* he should die." John xii. 32, 33. It seems clear, that the sacrifice of Christ, covers all sin, except what Paul calls the willful sin. Heb. x. 26. And doubtless this is why the Saviour could say: "All manner of sin and blasphemy SHALL BE FORGIVEN unto men, but the blasphemy, against the Spirit, shall not be forgiven unto men." Matt. xii. 31. It does not say *may be* forgiven, but *shall be*. What! Without repentance? No, but God, as has been shown, by his goodness leadeth men to repentance. The death of Christ commends his love. Christ as the Light brings men to the knowledge of the truth, and thus the goodness secures repentance.

Evidently the recovery of *all*, is as complete in Christ, as was the loss through Adam.

It is strange that any person, thus saved from the curse of sin and death, should sin willfully and be lost, but we believe that facts as well as Scripture sustain the idea that men fall away after being enlightened.

Dead men need a Redeemer; Christ gave his life a *Ransom*. (The reason that men die, though Christ's natural life was given as a Substitute, is because men in the plan were counted dead already, and Christ did not give his life to prevent men from dying but to prevent them from remaining dead, or to *redeem* them from death.) Man is a sinner; Christ saves from sin. Man is mortal, even when redeemed; (except the church, who are raised a spiritual body.) Christ is the Author and Giver of immortality. Man is ignorant—in darkness: Christ is the true light, both as Teacher and our great Example. Man is weak and readily discouraged: Christ is a sympathizing friend. All fullness we find in him, just what men need is provided and no more; more would not be gospel, though provided. An appreciation of his fullness, tends to humility and to dependence on him, but whoever ignores any feature of Christ's work, in that particular overestimates himself and is in danger.

Oh, that God's love may speedily win many from sin unto holiness, and lead them to seek, by patient continuance in well doing, for glory and honor and immortality. To such the reward of eternal life is promised. Rom. ii. 7.

J. H. P.

THE GREAT SALVATION

"How shall we escape if we neglect so great salvation?"—HEB. ii. 3.

This question is addressed to Christians, and not to the unconverted, as is often supposed. This the context proves. Paul, or whoever wrote this epistle, addressed it to the church. It seems peculiarly adapted to converted Jews, who were familiar with the writings of the Old Testament. We have in this epistle some of the most earnest exhortations to be faithful to the Lord, and the very best reasons and motives given for our encouragement. The text and context are of this character. If we are Christians we will find much applicable to us. It is important that we should, in order to get the benefit of the exhortation, remember that it means us. "How shall *we* escape, if *we* neglect?" On account of certain facts referred to in the first chapter, the second opens with: "Therefore, *we* ought to give the more earnest heed to the things which *we* have heard, lest at any time *we* should let them *slip*." This certainly must refer to Christians; and there is danger of *losing* what we have received, unless we do give heed.

The idea is suggested that *neglect* of the truths would cause them *gradually* to slip away from us. Backsliding is a gradual process, caused by neglect of truth and neglect of duty in obeying the truth. These are related to each other, and it seems that either may come as the cause of the other. The only safeguard against back-sliding and consequent falling away if persisted in, is to advance. Standing still seems to be impossible. In the sixth chapter the apostle seems to make falling away the alternative of going on to perfection. The Lord has arranged our life as a current against which we must row if we would go up, and he has placed the reward, the Great Salvation, at the head of the stream. If we would gain the prize, we must "run," "strive," "fight," or "overcome." If we fold our arms, we shall *glide* downward. It is easy to go with the multitude, but it is difficult to stem the flood, and we may be sure, "This vile world is *not* a friend to grace; to help us on to God." What is worth having is worth striving for, and God has in both natural and spiritual things placed the valuable out of sight, or where it can be gained with difficulty. Our appreciation of the value of anything is shown by the earnestness with which we strive for it. We should be constantly seeking to know more of the truth of God for the purpose of *obeying* it. If we seek for truth merely as a theory to gratify our own curiosity, or for the purpose of showing our ability to cope with those who hold error, our intellect may be stuffed at the expense of our affections. Religion without *love* to both God and man, is as the body without the spirit—dead.

Charity or love is the *crowning* excellency of Christianity, and is necessary to fit for the Great Salvation. "Add to your faith; virtue, and to virtue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; to godliness, brotherly kindness, and to brotherly kindness, CHARITY." 2 Pet. i. 5-7, Love is last, and greatest. These additions secure the *abundant entrance* into the Kingdom of God. (Ver. 11.) Without the last all is vain. "Though I speak with the tongue of men and angels and have not love I am become as sounding brass, or a tinkling cymbal. And though I have (the gift of) *prophecy*, and understand *all mysteries*, and all *knowledge;* and though I have all *faith* so that I could remove mountains and have not *love*, I AM NOTHING." 1 Cor. xiii. 1, 2. There is a kind of knowledge that cannot be gained from books, but comes by *experience* as a fruit of the indwelling of the spirit of God. "He that *loveth not* knoweth not God, for God is love."

Love is an experience, and includes in it an earnest desire for the well-being of the object loved. Until we have sympathy and love for mankind, such as would prompt us to do all in our power for their salvation, we cannot know God. To know him thus is to be in unison or fellowship with him, and hence is eternal life.

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THE GREAT DAY OF ATONEMENT

LEV XVI. 3.

In considering this type we must, to appreciate it, remember that it is *a picture* by itself, of one particular part, of the work of the World's High Priest.

It is a comparatively easy matter to talk or write about the High Priest anointed &c., going into the Holy Place and coming out, etc., in a general way, but we believe, to understand the matter clearly, we must realize first, that while Jesus is our (the church's) High Priest, yet in the more full and complete sense, He is the *head* and we the members of the body of the great High Priest, and these Levitical pictures primarily referring to the Head, when fully considered refer to the body complete. For instance, the *ceremony of anointing* commenced with the "*Head*" and the anointing oil (the Holy Spirit) continues running down over all the members of the body during the Gospel Age.

The *consecrating of the priesthood* includes all the members of his body, and requires all of the Gospel Age to complete it.

The *sacrifice of atonement* commenced with the *Head* and we "fill up the measure of the sufferings of Christ which are behind." Therefore this suffering requires all of the Gospel Age.

So we see that all of these pictures are separate and distinct, and will all be complete at the end of the Gospel Age. And then shall the Great High Priest of the world (Jesus and His bride, made ONE, Head and members complete) stand forth *crowned* a King and Priest after the Melchisedec order.

There he will stand before the world (manifest but unseen) the Great Prophet—"A prophet shall the Lord your God raise up unto you like unto me, (Moses) and it shall come to pass that the soul that shall not hear that Prophet shall be cut off from among the people." (The second death).

There He will stand, Priest of the most High God and King of Salem, i. e. "King of Peace"—"A Priest upon His throne."

He came typically to the Jews in the end of their age as *Prophet*, (teacher) as *Priest* ("when he offered up himself," Heb. vii. 27.) and as King. (When he rode into the city at the close of his ministry.) But they did not receive him in any of these forms. During the Gospel Age, his church or body has acknowledged him as "a teacher sent from God"—the Great Prophet; as their "High Priest," and as their "King" or ruler. The word teaches however that it is not by the church only that he is to be accepted, but he (together with us as his body) shall be the Prophet *for the people*, the Priest for *all the people* and the King over all *people, nations* and *languages;* "Lord of all," Priest of all, Prophet or teacher of all.

This chapter (Lev. xvi.) treats of the sacrifice of atonement, which as we shall see requires all of the Gospel Age. *In the work of sacrifice*, Jesus, the head, was not arrayed in glory and we as his body are not in glory when we suffer with him. No, that will come after the *sufferings of all are over;* there we shall put on "the garments for glory and for beauty." "If we suffer with him, we shall also be glorified together." It is for this reason that on the day of atonement, instead of his "garments for glory and beauty," Aaron puts on simply "linen garments" representing holiness and purity. Ver. 4. These were put upon the body when washed and represented the fact that we, his members, not having righteousness of our own, were reckoned as pure, washed and clothed with "fine linen which is the righteousness of the saints." We need the covering, but our Head did not. He was holy, harmless, undefiled; so the head of the typical High Priest, wore only a linen mitre or crown, representing a crown of righteousness—to which was added when this work of atonement sacrifice was complete and the glorious garments put on, a plate of gold representing glory.

The first sacrifice, the Bullock, represented Jesus personally. Ver. 3 and 6. It stood "for" or *instead of* Aaron the High Priest. He could not lay down his life and then arise from the dead, and take of his own blood into the tabernacle, therefore God permitted him to represent himself by a Bullock so then the Bullock's death represents the sacrifice of Christ's natural life; while the High Priest's taking the blood into the holy place typified the risen Jesus a spiritual body entering heaven itself.

But, before this sacrifice another work was necessary. Vs. 12 and 13 inform us that before he could approach to make atonement with the blood, he must take fire from off the altar before the Lord and his hands full of sweet incense beaten small and bring it within the vail, and put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat. The incense was of a peculiar kind. (Read Exod. xxx. 34-38.) None could be made like it. It, we think, represented the perfection of "the man Christ Jesus." "Fairer art thou than all the fair among the sons of men." This perfect character when placed (by himself) on the *fire* (trial and temptation) yielded a rich perfume, covering the "Mercy Seat." Our High Priest must first be recognized as a tried and perfect one, before he could be received as a sacrifice for us. In this way he was proved to be perfect and because perfect he could go forth and offer his life a sacrifice for sin. This incense (representing his tried but spotless life) having been offered, the High Priest takes, as we have seen, the Bullock which is for (instead of) himself, and offers it for himself and his house to make an atonement. (Vs. 5, 11 and 14.) It was offered *for* himself, i. e. for his *body*, the Bride. The Head was holy and had ever been at one with God, but the members of his body were yet enemies to God through sin. These must be made at-one. And not for the "little flock"—(the bride the overcomers) only is the bullock offered but also *for his house*. Aaron's house was the tribe of Levi. (Num. xvii 2-3.) Consequently the blood of the bullock, representing Aaron was used to make atonement for the Priest and for the house of Aaron—the Levites Num. viii. 12. So Jesus gave his life for the "Royal Priesthood" and also for the larger company of "them that fear God's name, small and great"—the general church, of believers. Be it remembered that we understand that the church or house of Christ is composed of a much larger company than the overcomers who are to sit on the throne.

The bullock having been slain, its body was taken outside the camp and burned with fire; representing that when Jesus died for our sins, his flesh life was counted as though sinful and consumed. "His flesh saw not corruption" yet his *flesh life* was *destroyed*. "He took upon him the form of a servant for the suffering of *death*." There that *form of life* ended, and though" we have known Christ *after the flesh*, yet now henceforth know we him (so) no more." He was quickened, or made alive by the Spirit and that which is born of the Spirit is *Spirit;* and since he was the first (so) born from the dead, he was a spiritual body. He was sown a natural body, raised a *spiritual body*. As in the type, Aaron who took the blood of the bullock into the tabernacle, was a higher form of life than the bullock slain, so Jesus the spiritual body who enters the true Holy of Holies with his own blood is possessed of a higher life than *the man Christ Jesus* who died.

As in the type, the life and body of the sin offering are kept separate from the higher life and body of the High Priest, so we find that Jesus our sacrifice both in *life* and *body* is kept separate and distinct from the life and body of our Great High Priest who entered the heavens. He gave this *natural life* and the natural or fleshly body for our sins according to the type. "A body hast thou prepared me." But the *slaying* of the sacrifice did not make the at-one-ment: the Priest must present before God, the *blood* as the evidence of its accomplishment, before the Priests and Levites could be at-one with God. So with our sacrifice; the death of Jesus brought no change to the condition of the Apostles until he had gone into the Most Holy and presented before God the evidence that *he* had "paid it all"—that he had "poured out his soul (natural life) unto death"—had "made his soul an offering for sin." It was accepted. God sent forth his Spirit on the day of Pentecost as the evidence of its acceptance. Thus he made atonement for us and by him, says Paul, we *have received* the atonement. Now we who were aliens and enemies to God and who never could have *worked our way back to a condition of harmony with him*, are *justified* in God's sight from all things through the blood of Jesus, and because at-one, God hath sent forth his Spirit into our hearts whereby we can call him *Our Father*. This feature of the work of atonement viz., the sacrifice for his body and his house was completed 1800 years ago, and the mark of its acceptance and completeness is "the Holy Spirit given unto *us*."

But another sacrifice is pointed to in the type, another *sin-offering*, not again for his body and house. No, that was finished, but this time "for the people" (Israel) type of *the world*. Two goats are used in making the atonement *for the world*, as the bullock had been for the house. The Lord's goat is made a sin offering, and Aaron did with it *exactly what he did with the bullock*. Vs. 8, 15, 18, 27. The sin-offering of the bullock and goat were really one, and yet there are these two parts. What do these goats typify, has been asked by many Bible students. We have asked the same, and never until now have been able to find an answer to our satisfaction. We believe the two goats to be types of the two classes of true believers in Christ constituting his church.

The "Lord's goat" represents the "little flock," "who count not their lives dear unto them."

The "scape-goat" representing "the great company" "who through fear of death, were all their life time subject to bondage."

As these goats were taken *from the people*, as it were, to be representatives of them, so the church has been taken "from among men." "God did visit the Gentiles to take out a people from his name." The work of *taking out* goes on during the gospel dispensation, and each one as soon as taken presents himself before the Lord, as the goats stood at the door of the tabernacle waiting. The lot is cast (Vs. 8.) indicating to us that God does not *arbitrarily elect* which shall be part of the little or the great company; all who believe are part of his house and are alike justified by his blood, but whether he shall be *least* or *greatest* depends largely upon his own use of the opportunities placed thus within his reach. Thus considered the church in its two companies—"The Lord's goat" (Christ's body—the under priests) and the scape-goat (his house—believers in general typified by Levites)—has existed since the church began at Pentecost and has continued ever since. One party follows the example of the head and crucifies the *flesh* with its affections and lusts, reckoning themselves dead indeed unto sin. As Jesus renounced the *world, flesh* and *devil*, so do these actuated by the same spirit, remembering the promise of Jesus—"To him that *overcometh*, I will give to sit with me in my throne, even as I overcame," etc.

The *sufferings* of Jesus were not the price of our ransom, but his *death*—his *shed blood* or *life given*. In the type it was not the sufferings of the *bullock* or *goat*, but the DEATH, by which an atonement was effected, though they suffered, of course, because death involves suffering. "The Man, Christ Jesus, tasted *death* for every man," by being crucified—a gradual or lingering death—but the *giving of his life* in any manner would have paid the price. Now, all who would be "*members of his body*" must die to the world, give up the flesh life, so that they can, with Paul, "reckon themselves dead indeed unto sin." (Rom. vi. 11). And "If Christ be in you, the body is dead," "but the spirit is life." (viii. 10) If you are fully and entirely consecrated, your own natural will and desire all resigned to the will of "The Head," "Ye are *dead*,

and your life is hid with Christ in God." (Col. iii. 3), and you may add, "*I live*, yet not I, but Christ liveth in me. The life that I now live in the flesh I live by the faith of the Son of God." (Gal. ii. 20). It is then "*Christ in you*" that is the only actuating or controlling principle. This bringing of the natural into subjection to the spiritual is a gradual death and requires time, and is therefore called "CRUCIFYING the flesh." Jesus could do this entirely, because perfect. But we are imperfect, therefore our Head supplies the overcoming power through the spirit, making our supply of strength to depend on our faith in Him. "This is the victory that overcometh the world *even your faith.*" In some ages it has been necessary for those who would follow the Master to walk to the stake, and thus "crucify the flesh." While those who live to-day are not caused to suffer thus, they are nevertheless called upon just as really to crucify the flesh. And we believe to some it is to-day a greater trial to follow the Master and walk separate from the worldliness in the nominal church, "having no fellowship with the unfruitful works of darkness, but rather *reproving them*," than to have gone to the stake to burn in an age when that was counted a matter of *honorable distinction* in the church.

Ah, yes, to be dead indeed, and crucified with Christ is also to be "made a partaker of His sufferings." It is a reality which we fear is realized by but few of those who claim to be "followers of the Lamb." If we follow Him we will as surely be led to *death* as He was. If it caused Him to suffer, it will cause us to suffer also. You may expect it, for He said: "Whosoever will live godly shall suffer persecution." As His persecution came principally from a nominal church, so we may expect the same. If they called the Master of the house, Beezlebub, the servant should expect the same. "The servant shall not be above his Lord." If you get along smoothly, you have reason to fear that your life shows so little difference from that of the world that they don't think worth while to persecute you. But if you follow the Master, they will say of you also: "Thou hast a devil, and art mad." "Thou art beside thyself." This dying, or crucifying, requires frequently a long time, and often when you have, by grace given, mastered your *old* nature by your *new*, overcome your old *will of the flesh* by your new *will of Christ* "dwelling in you richly," you find, as Paul did, that the *old* may revive in a moment not expected, and require crucifying again. As Paul did, so must we keep our body under, and this killing and keeping under our flesh nature continues to be a battle until physical death ends it. "Be thou faithful unto *death*, and I will give thee a crown of life."

But it may be asked: How is our death to the flesh any more of a sacrifice than the death of the world? We answer that we were justified to perfect *natural life* by the death of Jesus, and God promises that if we believe this and then *voluntarily* give up that portion of natural life, which we now possess, He will give us a *higher life*—the spiritual—and a higher body—the spiritual. And thus reckoned as the body or bride of Jesus, we become "partakers (*part-takers*) of the Divine nature" and in the highest sense "Sons of God" and "Joint heirs with Jesus Christ, our Lord," who is and ever shall be "*Head over all*, God blessed forever."

Again (vs. 27), the flesh of the *goat* was treated in the same manner as the flesh of the *bullock*, *i. e.*, it was consumed with fire outside the camp. This is another proof that the *goat of sin offering* represents the *body of Christ*, for Paul (Heb. xiii.) exhorts us that as Jesus suffered without the gate —"Let us go forth therefore unto Him without (outside) the camp, bearing His reproach." Nor should it seem strange to us that we should be called on to be sacrifices with Him—to die with Him, if we expect to be glorified together. If we are to know the power of His resurrection (have spiritual bodies like Him) we must expect the fellowship of His sufferings, being made *conformable unto His death*, if by any means we would attain unto THE (principal or first) resurrection:" (Phil. iii. 8-11), for "If we be *dead* with Christ we shall also *live* with Him." (Col. ii. 20; 2 Tim. ii. 11; Rom. vi. 8-11). "If we suffer we shall also reign with Him." (2 Tim. ii. 12). "If so be that we *suffer with Him* that we may be also *glorified together*." (Rom. vii. 17). "For even hereunto were ye called; because Christ also suffered for us, leaving us an example that we should follow in His footsteps." "For Christ *also* hath once suffered for sins, the just for the unjust, that He might bring us to God." (1 Pet. ii. 21 and iii. 18). Jesus *suffered, even unto death*, and we are to do the same—have "fellowship with His sufferings"—be "made conformable unto *His death*." "Forasmuch, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." (To crucify the flesh). "For he that hath suffered in the flesh hath ceased from sin;" *i. e.*, the sufferings when ended result in *death* of the flesh. "For unto you it is given on behalf of Christ, not only to believe on Him, but also to suffer for His sake." (Phil. i. 29). And thus, as the sacrifice of the goat filled up the sacrifice of atonement and sin offering in the type, so our Head, having suffered, left some little (compared to His) suffering to be shared by us as *his body*, and we "fill up that which is behind of the afflictions of Christ." (Col. i. 24).

Since recognizing this as the meaning of the goat sacrifice, we see a force and meaning in some of the New Testament utterances relating to our death, &c., which we never saw before, and it has given us a still more exalted idea of "our high calling *in* Christ Jesus"—called to be *consecrated*, called to be *anointed*, called to *suffer*, be *sacrificed* and *die* with Him, and called to be joint *heirs* with Him, to be *glorified* together, to *sit with Him* on His throne, and to *inherit* with Him all things; called to be tried and tempted that soon we may be able to sympathize with mankind, and, with our Head, "Bless all the families of the earth." "Faithful is he that called you." "*Be* THOU *faithful unto* DEATH."

When the blood of the sin offering (bullock and goat) had been received and sprinkled in the holy place, the work of *sacrifice* was over and the High Priest changed his garments, so when the sufferings of the church are all ended and the death accepted by the Father, our High Priest will change the garments of *His body*. We as *His body* have been clothed in "linen" garments which represent the righteousness of saints, viz.: imputed righteousness. When the work of crucifying the flesh is finished, this condition of *imputed*, gives place to *actual* righteousness, as shown by the washing of the flesh. Notice that there are two washings, the first *before* the sacrifice of the *bullock*, representing the personal righteousness of Jesus, which was followed by the imputation of righteousness to His body, illustrated by linen garments; and the second washing, after the sacrifice of the goat, illustrating the perfection or actual righteousness of the church; and this is followed by the clothing with the proper garments of the High Priest—"garments for glory and for beauty." So when we are made perfect through suffering we shall put on the garments which properly belong to the high office to which we are called.

But before our change of garments from those of *sacrifice* to those of *glory*, another work must be done. The "scape goat" must be sent away, bearing the iniquity of the people. As already suggested, we believe that this goat represents the "*great company*," who, while *believers*, and therefore members of the house, are yet not *overcomers* as are the *members* of His body. Our Lord teaches us that when the time arrives for "one to be taken and the other left," among those left will be some whom he calls his servants—unfaithful, but still his servants—foolish, but still virgins. Not accounted worthy to *escape* those things coming upon the world, they must remain here and go through the trouble with the world, have their portion or place *with* the hypocrites in this trouble, yet they are not hypocrites, and they will, during this trouble, "wash their robes and make them white in the blood of the Lamb." This class love the Lord, yet seem to cling to the world. They do not crucify the flesh and become dead to the world. Therefore they fail of attaining that honor attached to overcoming. They are "taken away" from being "branches of the vine," because with full opportunity, they failed to develop fruit. They are "cut asunder" from membership of *the body*, chastised as the *evil servants*, or *shut out* from the *wedding* as *foolish virgins*. And when the *bride company* is made up, no more can come in, to that position. To any who afterwards claim to be *the bride*, He will say, "Depart from me, I never knew you," *i. e.*, I do not recognize you as my *bride*. But though shut out from this, they are still recognized by the Lord as precious and beloved, and will be remembered as them that fear His name, small and great, and honored by an invitation to the "*marriage supper* of the Lamb." Thus, though they would not crucify themselves, and therefore could not be part of the *sin-offering*, (To be an *offering* it must be voluntary) God, unwilling that believers should be condemned with the world, puts them into a time of trouble, where they are *forcibly* put to death. It was so in Paul's day, also. He says: "Deliver such an one unto Satan (adversary) *for the destruction of the flesh*, that the spirit [life] may be saved in the day of the Lord Jesus." (1 Cor. v. 5). But we have gone farther than the type. It merely shows the *sending away* of the goat. We learn the result through Paul.

It should not be forgotten, we repeat, that this type pictures the sacrifice and sufferings of Christ (Head and body), and not the glory which will follow, which is referred to only incidentally as "putting on His own garments," the ones for glory and beauty. And now, as we expect so soon to change our garments and be "in glory and beauty arrayed," how important that we should each ask ourselves—Am *I* crucifying the flesh? Am *I* dead indeed?

A LITTLE TALK WITH JESUS

A little talk with Jesus,—
  How it smoothes the rugged road!
How it seems to help me onward,
  When I faint beneath my load!
When my heart is crushed with sorrow,
  And my eyes with tears are dim,
There is naught can yield me comfort
  Like a little talk with him.

I tell him I am weary,
  And I fain would be at rest;
But I still will wait his bidding,
  For his way is always best.
Then his promise ever cheers me
  'Mid all the cares of life:—
"I am coming soon in glory
  To end thy toil and strife."

Ah, that is what I am wanting,
  His lovely face to see—
And, I'm not afraid to say it,
  I know he's wanting me.
He gave his life a ransom
  To make me all his own;
And he'll ne'er forget his promise
  To me, his purchased one.

The way is sometimes weary
  To yonder nearing clime,
But a little talk with Jesus
  Has helped me many a time.
The more I come to know him,
  And all his grace explore,
It sets me ever longing
  To know him more and more. [*Selected.*]

ONE BODY, ONE SPIRIT, ONE HOPE

Eph. iv. 4.

The unity of the church of Christ is clearly revealed in the New Testament. Though there is great variety in ability, natural or acquired, yet the least as well as the greatest is a member of the Body, and all alike are vitally connected with Christ the Head. Those who are of full age, and strong, either to understand or to work, have the greater responsibility, but the young, unlearned and tender, as lambs of the flock are carried in the Shepherd's bosom, and are the objects of his tender care. The figures used in the Bible all illustrate this unity, and, we may add, indivisibility. "One fold and one Shepherd;" John x. 16. The vine and the branches; John xv. The temple and living stones, built on one foundation; Eph. ii. 20-22, and One City, as "the bride, the Lamb's wife;" Rev. xxi. 9, 10.

There are many scriptures which assert the unity of the Body aside from our text. The diversity does not weaken the fact of the unity any more than diversity in the families of men weakens their relationship. There is much comfort in the assurance this fact gives to *all* who have put on Christ. They are all *one* in Christ Jesus. Gal. iii. 26-29. It is a great encouragement to all, for the *least* who retains this vital union with Christ is as certain of eternal life as the greatest. To see and appreciate this unity and indivisibility would destroy sectarianism and endear Christians one to another. Sectarianism began to show itself in Paul's day, and was condemned. "I am of Paul," and "I of Apollos," &c., was met by the question, "Is Christ divided? Was Paul crucified for you? or were you baptized in the name of Paul?" 1 Cor. i. 10-13. This is as much as to say: As Christ is not divided, ye should recognize no divisions, and call yourselves by no name but Christ. If it was contrary to the spirit of Christianity then, to say I am of Paul, or I am of Apollos, or I am of Peter, what can be said to justify men now in calling themselves "Calvinists," "Arminians," "Lutherans," "Wesleyans," or by *any* man-made name. If Paul were writing to the churches of the nineteenth century (was he not?) would he not call such things *carnal*, as when he wrote to Corinth? 1 Cor. iii. 1-5. Would not every great and good man, after whom, or whose opinions, a party has been named, could he speak to-day, join with Paul and condemn it? Are mere opinions a sufficient ground for such gulfs or walls between Christians? These are but temptations, above which let the voice of the apostle be heard, "Endeavoring to keep the unity of the spirit in the bond of peace." Eph. iv. 3. Faith and opinion or knowledge are too often confounded. Every Christian has faith in Christ as a living person, and as a personal Saviour, for "without faith it is impossible to please God," but a man's knowledge and opinions vary according to circumstances and the degree of advancement. What would we think of the humanity of a brother who would disown his brother in the flesh because he is less advanced in knowledge, or cast him out because he is young? Or what of the Christianity of a brother in the spirit who acts on the same principle? Does not this tendency grow out of a misapprehension of the true basis of fellowship? We think so. Is there a *real* tie between members of one family in the flesh? Yes, we say, they have the same *blood* in their veins. Is the tie any *less real* because it is spiritual that binds the members of the family in Christ? They have one *spirit*. "There is one body and one *spirit*," &c. The possession of the spirit of Christ is an evidence of vital union with Christ; Rom. viii. 9-15; and the "fruits of the spirit" alone, should be accepted as the elements of Christian character and basis of recognition. Gal. v. 22-24. The relationship of Father, Son and Brother, which is revealed in the New Testament, is based upon the One Spirit. All who possess it are fellows, whether they know it or not. "If the foot shall say because I am not the hand I am not of the body; is it therefore not of the body." Or if one shall say to the other, "I have no need of thee," does that destroy the relationship? 1 Cor. xii. "By one spirit are we all baptized into one body * * * and have all been made to drink into one spirit." Vs. 13. Whoever has that spirit gives evidence of membership in the body, and therefore of acceptance with God; and whoever God accepts shall I reject? God forbid. Oh that we might rather more fully realize this unity, and sing in the spirit,

"Blest be the tie that binds
  Our hearts in Christian love."

It will be observed that the unity of the body and the spirit is fundamental; and that as there is but one Head, all who have fallen asleep in Christ, are as much a part of the one body as are those who live at any time. The living generation of Christians *represents* the whole church, but they *are not* the whole any more than a part of my body is all of it, and the church, the Bride of Christ, will not, can not, be complete until all who compose it, either sleeping or waking, are developed. But if a *part*—the living *mortals*—can, as they do *represent* the whole on earth, why may not a *part*—the first company made *immortal*—represent the whole in a heavenly state? This we say, with the *possibility* in mind that there is *order* in the reward of the church; "Prophets, saints and them that fear his name, small and great." Rev. xi. 18.

We are satisfied that whatever theory does not recognize the essential unity of the church must be false; and yet we believe it can be shown, and that it will yet become more apparent, that there is not only variety in condition here, but also a corresponding variety in position in the kingdom, and a difference in the time of reward, as we usually reckon time. "They that are Christ's, at his coming" (parousia—presence) must include all Christians even "babes in Christ," unless it can be shown (?) that "babes *in Christ*" are not *members of Christ's body;* and yet it is evident that it is a *period* and not a *moment*, which is comprehended in the statement "at his coming." We understand it to mean "during his presence." Paul also says, "at (or during) the last trump," and it has often been shown that the last or seventh trumpet sounds for many years. Without here giving the proof, which has often been given to many of our readers, we would say, we believe the seventh trumpet will continue to sound until the year 1914, which includes, between now and then, the day of wrath and angry nations, which is the period, not only of restoration of the earthly Jerusalem, but of reward to the church, or the upbuilding and glorification of the heavenly Jerusalem.

When the New Jerusalem descends at the end of that period, or is manifested as the light of the nations for the succeeding age, as Christ, the Head, has been the light during the Gospel age, it will be observed that it is a city complete—not all throne—but a company had just been exalted to the throne, or ruling position and capacity (Rev. v. 8-10) before the opening of even a single seal; but during the great tribulation which follows, a great and bloodwashed company find a place *before the throne*, (or on the "sea of glass;" comp. Rev. iv. 6 and xv. 2), and they *serve* God *in his temple*. Rev. vii. 9-15. The temple is the church, and to be in it is to be a member of it. Here we find variety and unity. All constitute the "tabernacle of God," and the city as a whole is called the Bride—and yet we see some members higher than others. There are superiors—rulers—in the city, but the city as a whole is a ruling or influential power over the nations, and the "nations shall walk in the light of it." We have in an

article written before, on "The Building up of Zion," shown the double character of Zion—Jewish and Christian—and that the same period, from now to 1914, is devoted in God's plan, to the restoration of the Old and glorification of the New. With this view of the case, we can see room for the fulfillment of all scriptures that speak either of the unity or variety in the church of Christ. Some, like Elijah or Aaron, escape; others are left to develop or ripen by the judgments. The throne is *first* established, as in Rev. iv., and it becomes the nucleus around which the church will gather, until all that fear God's name are made up as jewels for his kingdom.

Aaron was not the nation of Israel but he represented them, and while they were allowed to pass through ten plagues being protected from the *seven last* he, having previously gone to meet Moses in the mount, was administrator of the plagues.

We believe Aaron is a type of the overcomers, or *saints*, but not of the whole church, which includes them "that fear God's name small and great" as well as the "prophets, and saints." Rev. xi. 18. "And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the *mount of God*, and kissed him." Exod. iv. 27. The *mount* being a type of the kingdom of God, it would appear that Aaron meeting Moses represents a company meeting Christ in the kingdom. Christ is in the kingdom first, or is inaugurated in the kingly office, before others can share that honor as his cabinet. In Luke xix. 15, we read: "That when he was returned HAVING RECEIVED THE KINGDOM," then he called the servants to account, and rewarded them with a share in his royal honors; "Have thou authority over two cities," &c. Ver. 17. Notice that the examination of the stewards is *after* he has the kingdom, or royal right and yet *before* they share it. The parallels of the Two Dispensations seem to indicate that Christ was *due as King*, or in the kingly office in the spring of 1878.

The immediate *beginning* of the legal restoration of the Jews, by the Anglo-Turkish treaty is circumstantial and visible evidence that "he whose right it is" has come. Ezek. xxi. 27. When the crown was removed the nation fell, why then should not the restoration of the nation be taken as evidence of the official presence of the King? It seems clear to some that examination of the servants is now in process, and that soon reward may be expected.

"The Times of the Gentiles" extend to 1914, and the heavenly kingdom will not have full sway till then, but as a "Stone" the kingdom of God is set up *"in the days* of these (ten gentile) kings," and by consuming them it becomes a universal kingdom—a "great mountain and fills the whole Earth." Dan. ii. 35-44. The history of the four universal monarchies symbolized by the image, and also by the four beasts shows that each existed in the days of its predecessor and became universal by conquest. The fifth is no exception to this rule, though it differs from the others in its nature, the character and condition of its rulers, (being all immortal like Jesus the Head) and in the mode of the warfare. First by purchase [long ago] next at the coming as King, by legal transfer, and later by conquest. "The kingdoms of this world become the kingdoms of our Lord and of his anointed ones." Rev. xi. 15. In this conquest the *saints in glory* are to share, and shall "execute the judgments written, this honor have all the saints." Ps. cxlix. 9. It has been inferred by some that *mortals* will do all that work, because the Psalm speaks of *beds*, "Let the saints be joyful in glory; let them sing aloud upon their *beds*." There are several reasons why we cannot believe that mortals will do that work. First: we believe that in this prophecy as in many others the type and antitype are *blended*, and therefore that *all* that suggests mortality in the executioners was fulfilled in King David and his army. The "beds" may represent the state of perfect rest; and the "two edged sword," "chains" and "fetters of iron," which are all weapons of carnal warfare, may *represent* the weapons of a warfare which is not carnal, but yet mighty through God to the pulling down of strongholds. There are many reasons for regarding the *future* work of the saints as of the same *character* as the *present* work but differing only in degree. When it is suggested that saints either mortal or immortal are to use carnal weapons, as they must if the literal statement of the psalm is to be fulfilled in the future, we are reminded of the reproof of Jesus to his disciples when they proposed calling down fire from Heaven, upon their enemies: "Ye know not what manner of spirit ye are of; I am not come to *destroy* men's lives, but to *save* them." We have no ambition for such work or such honor. Being noncombatant here, so far as relates to carnal warfare, so we expect to be hereafter. Again, we can not believe that mortals are to do the antitypical work, because the promise is to *all* the saints [not to all that fear God's name] and the inspired statement is that "it is sown in corruption; it is raised in *incorruption*: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in POWER," &c. "To him that overcometh and keepeth my works to the end will I give POWER over the nations." "Be thou faithful unto *death* and I will give thee a crown of life." If saints were raised mortal to be washed by the Word, it would prove that they were still on trial and their work unfinished. But Paul, having *finished* his course could say, *"Henceforth* there is laid up for me a crown." The judgment of the *church* is in this life; the judgment of the *world* is hereafter. *One* of the clear evidences that this is true of the church is that they are raised *immortal*, and are therefore sure of eternal life. Whoever is raised mortal, and needs washing *may* come under the power of the second death. Surely the great antitypical kingdom of God is not to begin its work in the mortal state and afterward be changed to immortality. Mortality is weak; immortals have power.

There are, of course, two phases of kingdom work; one represented by David as a man of war, as in the one hundred and forty-ninth psalm; the other following as Solomon, the man of peace. But immortal saints can superintend the affairs of nations in the future and work revolutions for their good, as immortal angels have done in the past, without using carnal weapons. In the future, as in the past, wicked men and nations will doubtless do their own fighting.

During the coming reign of terror the saints will reign in judgment, and yet in war it will be "every man's hand against his brother."

There are evidences that during the downfall of nations, the house of the Lord is built up, and all that fear the Lord will be made up as jewels for his kingdom. Mal. iii. 16, 17. After the day of wrath, which seems to synchronize with the great harvest, Matt. xiii, or the ingathering of all that fear God's name, Rev. xi. 18, then comes the shining forth as the sun, the manifestation or appearing in glory, or the descent of the New Jerusalem as the Bride of Christ and mother of the nations. Light, deliverance and glory to the nations will be the result. "There shall be no more curse." As a means to that great end, the servant "before the throne" (or on "the sea of glass," Rev. iv. 6) in that glorious city, will be as necessary as the priest who sits with Christ *in* his throne. The little flock, too, is as essential to the *completeness* of the body as is the Head. Both the Jewish and gospel churches are called a "kingdom of priests," or "royal priesthood." The former is a type of the latter. But in the type one tribe only represented its priestly character and did the priestly work. That fact did not destroy the unity of the nation. The like order will and even now does exist in the gospel church, but its unity, instead of being impaired, is rather sustained by the variety. Variety is an essential element of the Divine harmony.

The holy spirit was sent to take out from among the Gentiles a people for his name—to be his wife. Are not *all* who are baptized by one spirit into one body, included among that people, whatever be their stage of development? When Christ prayed for *all* that believe, through the apostles' word did he include the babes in Christ? If it did not, a *middle* class would exist between the church and the world; but his prayer that "they *all* may be one," "that the *world* may believe," shows that no middle class exists. The variety evidently exists within the limits of the one body, and we are convinced that all who possess the one spirit are members, and will be sharers of the one hope. As Christ is the Head of the church, so they, married, become the united head of the world, the father and the mother of a redeemed race. J. H. P.

A LIVING CHRIST

There is and ever has been but one Christ. A change of nature does not change identity. Whether as the pre-existent One, as the Word made flesh, or as the High Priest who can be touched with the feeling of our infirmities, He still is Lord, and as such we worship Him. "Ye call me Lord and Master," said He on earth, "and, ye do well, for so I am." Forgiveness of sins is one of God's prerogatives. "He said to the sick of the palsy, 'Son, thy sins be forgiven thee * * * that ye may know that the Son of Man hath power on earth to forgive sins.'"

The wise men came at His birth to worship Him. (Matt. ii.) The leper worshiped him. They in the ship worshiped Him, as did also the ruler and woman of Canaan. Yet none was ever rebuked for it.

Even in the flesh He was "God manifest." From His character in its perfection we get our earliest and truest idea

of God. When Philip requested to see the Father, He answered him, "Have I been so long time with you, Philip, and yet has thou not known me? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" (John). Whether we, like Philip, become acquainted with Him through His earthly life, or by catching the spirit of the written word, whose vital teachings contain the image of Him whose name is called the Word of God, if so be that we know Him, it shall be to us eternal life. (John 17:3).

To worship a false Christ would indeed be sin, but to worship *Christ* in any form cannot be wrong, for when He bringeth the first Begotten into the world, He sayeth, "Let all the angels of God worship Him." And Again, "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of Thy hands. They shall perish, but thou remainest. . . . . As a vesture shalt Thou fold them up, and they shall be changed, but *Thou art the same*, and Thy years shall not fail." (Heb. i. 6, 10, 12.)

Mankind are represented as in a condition of death, because they are under sentence of death. Christ, who received from the Father an UNFORFEITED life, never entered that condition of death, never passed under sentence of death until He voluntarily yielded himself into the hands of wicked men. Hence, whatever Scriptures typify His death (like the sacrifices of the law), or whenever His death is spoken of, the death on the cross, the only death He ever tasted, must be referred to. "In Him was LIFE, and the life was the light of men. John came to bear witness of that light. *He was in the world*, and the world was made, by Him, and the world knew Him not."

He did not die when He became human, yet He took upon Him new relations and new offices, and consequently new titles. Prior to His humanity He is never called the Son of God, nor ever spoken of as *Christ*, which means the Anointed (He was anointed at His baptism). Let us then remember when *Christ* is spoken of, it is in His office as the Anointed and not in His pre-existent state. L. A. A.

JEWISH RESTORATION

A correspondent writes, "Watch the Jew if you would be posted." We do watch them with great interest, but from totally different reasons. Many are interested in the rebuilding of Jerusalem and the return of fleshly Israel to Palestine as the promised establishment of the *"Kingdom of God,"* and many now are deeply absorbed by the question, "Are not the English speaking peoples of the world a part of the lost ten tribes of Israel?" They think they see a similarity between England and America, &c., with some of the prophecies concerning Ephraim and Manassah. They seem to think, and present some evidences which appear reasonable, that these things are so, and we have no objection to its being proven so. We believe that fleshly Israel will, in the near future, be recognized as the chief nation of earth, "Jerusalem be a rejoicing and her people a joy," and that ten men shall lay hold, out of all nations, of the skirts of one Jew, saying, We will go with you, for we have heard that God is with you." (Zech. viii. 23.)

Nor have we any objection to its being seen that some of the prophecies will have a very literal fulfillment in them, but we do object to the ignoring of our *birthright* in Christ, and the statement that it is through fleshly Israel *only* that the promise made to Abraham shall be fulfilled—"In thee and thy seed shall all the families of the earth be blessed." The natural seed can never fulfill any except the natural part of that promise and others like it. The great and glorious part of it belongs to *"the seed* which is Christ," "and if ye be Christ's, then are *ye Abraham's seed* and heirs according to the promise." (Gal. iii. 29.) When the spiritual children of Abraham are all selected from the world and glorified, then in *their "blessing* all families" we understand prophecy to teach that fleshly Israel will be the principal *instrument* through which the blessing will flow. *We watch the Jews* because in their preparations we see that God is making ready the *instrument.* Before their restoration is complete we expect to be "changed" and made "like unto Christ's glorious body"—or, in a word, that "The Kingdom of God" will be set up (organized). When established, its outward representative will be "Jerusalem rebuilt upon her old heaps," but the New Jerusalem is "The Bride." This is the city which *in truth* will "reign over the kings of the earth." But while the natural kingdom of Israel may be seen, *"the eternal is unseen."* The kingdom of heaven cometh not with observation, neither shall ye say lo, here, or lo there, for it will be in your midst—and "except a man be born again he cannot see" or enter into it.

When established, "the *Law* shall go forth from Mount Zion (spiritual mountain or kingdom) and *the Word of the Lord* from Jerusalem." Yes, *our* redemption precedes theirs, as Jesus said when he had cursed the fig tree (their nation): "When ye see the fig tree put forth his leaves ye say that summer is nigh, so likewise ye, when these things come to pass, lift up your heads and rejoice, knowing that your redemption draweth nigh."

"As, therefore, corroborative of our faith in *"our high calling"* soon being realized, *we* "watch the Jew." We subjoin a few items of news concerning them from various parts of the world:

The *Jewish Chronicle* says: "If subjected to rigid tests it may appear unreasoning that scattered millions of the Jews, inhabiting all climes, speaking all languages, and subject to all forms of government, should yet turn toward the East with the utmost solicitude, and feel for the Holy Land a reverence and affection which centuries of exile are incapable of eradicating. In this, as in some other respects, the Jewish mind is peculiarly constituted. Other races have been expatriated, and have forgotten the land from which they sprung; other races have colonized lands and have founded distinct nationalities, or have only hung on to the parent stem by the slender ligatures of language and custom. It is not so with the Jews. Citizens of all countries, they are Jews, and through each and all there runs a sympathetic chord which vibrates to the touch of the skilled player."

Again, the same paper writes: "They might as well attempt to turn the course of the Atlantic as to stem this irresistible tide. In the total population of 36,000, the Jews in Jerusalem were reckoned two years ago to have increased 13,000, and now they are numbered at 18,000; and the contributions for their support from the Jews of other countries were estimated at £60,000 ($300,000) a year."

The *Scotch Record* says: "There always was an indescribable yearning in the Jew toward the land owned by his ancestors. At this time this indescribable yearning has turned to Jerusalem such a stream of emigration that some of the Jews were proposing to arrest it by assisting the pauper emigrants to turn to their own countries."

A leading London Journal has recently thus adverted to this: "The possession of Palestine and a part of Syria by a people who have retained an indestructible nationality, while they have learned a complete cosmopolitanism during some eighteen centuries, a nation at once European and Asiatic—Asiatic in its origin, and European in its education, would not be by any means a bad arrangement. It might not be impolitic on the part of the European powers to *assist in placing so influential a people in so important a position,* as the inevitable decay of Turkish power renders a change of government necessary. All the difficulties and jealousies incident to any project of joint occupation would be avoided; for the Jew is at once of no nation and of all. No people could better solve what before many years must become the Syrian difficulty."

Jer. xvi. 14, says: "I will bring them again into their own land that I gave to their fathers."

Dr. Moody Stuart stated, at the late general assembly of the "Free Church," quoting a very remarkable statement which was recently made by one of the *Jewish organs in England,* namely: "If it is the good will of Providence that there should arise out of the accumulated ashes of desolation which cover Palestine, an era of glory which shall unite the Jews in the cradle of their race and their religion, that consummation could not take place under happier auspices than those of England, (although it was remarked that the time for this was not yet). In addition to the growing desire of the Jews to return to their own land, and signs of desire elsewhere to hasten their return, *there was* (he thought) *another element in the hope of the world's peace being cemented by their occupying the lands of their fathers.*"

Isa. lv. 5, says: "Nations that know not thee shall run unto thee."

The following was translated from a *French Newspaper*: "Judging by reports, which appear tolerably well confirmed, the Jews are little by little retaking possession of their ancient patrimony. Eighty years ago the Sublime Porte permitted residence in the Holy City to only three hundred Israelites. Forty years ago this number was raised, but the Jews were obliged to reside in a special quarter of the city which bore their name. This last restriction, however, disappeared in its turn ten years ago, and since then the Jews have bought up all the land in Jerusalem that could be bought, and have even built entire streets of houses outside the walls. Synagogues and Jewish hospitals have multiplied. The German Jews have no less than sixteen charity associations, and in the interior of the city one may count already twenty-eight congregations. Two jour-

nals have been established. In the Rothschild and other Jewish hospitals, six thousand patients are administered to annually. A Venetian Jew has given 60,000 francs to found a school of agriculture in Palestine. Baron Rothschild, at the time of the last loan of 200,000,000, made to Turkey, accepted a mortgage on the whole of Palestine. Owing to the Jewish immigration, the population of Palestine has doubled during the last ten years."

Jer. xxxi: "I will rejoice over them (Israel) to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. * * * And fields shall be bought in this land; * * * men shall buy fields for money and subscribe evidences, and seal them, and take evidences in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south, for I will cause their captivity to return, saith the Lord."

Not only has the Lord commenced bringing them back, but He arranges for their reception and comfort on their arrival. Late advices state that the Rothschilds have just sent to Jerusalem $60,000 to be expended in building a large reception house for the newly-arriving Jews, where they will receive temporary accommodations until able to arrange for their permanent homes. This is in addition to large buildings already in use for the same purpose.

And now the latest news through the press is that a prominent man in Constantinople, Mr. OLIPHANT, has proposed to the Turkish government that it place 1,500,000 acres of *fertile* land lying on the east of the river Jordan in the hands of a colonization company whose business it will be to promote the immigration thither of Hebrews from all countries of the world. And just as the Lord opens the way for their return to Palestine, He, as it were, *forces them out* of other lands. Orders have been issued within the last ten days by the "Russian Church," at the instance of the Czar, compelling the removal of Hebrews from all except the Polish provinces of that vast Empire. This is the more remarkable when we reflect that nearly one-third of the Jewish population of the world reside there.

THE MEAT-OFFERING

LEVITICUS II.

As the burnt-offering represents the value of Christ's work in the Father's estimation, giving "Himself for us, an offering and a sacrifice to God for a sweet smelling savor" (Eph. v. 2.) so the meat-offering sets forth His perfect human character and conduct; and may be linked with His own testimony, "My meat is to do the will of him that sent me and to finish his work," (John iv. 34).

I. It was not a bloody sacrifice, but consisted of fine flour, or flour that had no roughness nor unevenness. Neither was there anything uneven in the human nature of the Lord Jesus. In all other men, however great the church or world may judge them to be, there are serious defects and infirmities, and their strongest points are sure to be counter-balanced by some humiliating weakness. But He could declare: "The Father hath not left me alone;" and He could add, as no one beside can say, "I do always those things that please him;"—"Which of you convinceth me of sin?" (John viii. 29, 46). Hence God twice burst heaven open to exclaim, "This is my beloved Son, in whom I am well pleased." (Matt. iii. 17; xvii. 5); but this was the only time in the history of our race its silence was thus broken.

II. The fine flour was baken in an oven, and thus every particle of it was exposed to the action of the fire. So we hear the perfect Man crying in His hot distress, "I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death." (Ps. xxii. 14, 15). The fire was burning fiercely, when He who had always done those things that pleased His Father uttered the wail of a breaking heart: "My God, my God, why hast thou forsaken me?" (Matt. xxvii. 46).

III. The fine flour was mingled with oil, and oil is the well known symbol of the Holy Spirit in the Scriptures. When the angel announced to the virgin the birth of the promised Messiah he said to her "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke i. 35). While therefore the Lord Jesus was the seed of the woman. He was not the seed of the man, but as the angel said to Joseph, "That which is conceived [margin, begotten] in her is of the Holy Ghost." (Matt. i. 20). Hence His very nature was perfectly holy, unlike our nature, which "is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

IV. The unleavened wafers of fine flour were anointed with oil. When the Son of Mary came up out of the water of baptism, "He saw the Spirit of God descending like a dove, and lighting upon him," (Matt. iii. 16); and "Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness;" and "returned in the power of the Spirit into Galilee," to proclaim, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." (Luke iv. 1, 14, 18). Peter also testifies "How God anointed Jesus of Nazareth with the Holy Ghost and with power," (Acts x. 38). And if the blood of sacrifices under the law availed to put away sin for a time, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix. 14).

V. The meat-offering was not only anointed with oil, but frankincense was put thereon. This word is derived from a verb which signifies "to be white or to make white," and it is the verb David used when he cried out, "Wash me, and I shall be whiter than snow," (Ps. li. 7); and the verb God used when He said, "Though your sins be as scarlet, they shall be as white as snow." [Isa. i. 18]. The word rendered frankincense occurs twenty times in the Old Testament, and it was closely connected with the holy anointing oil, the type of the Holy Ghost, [Ex. xxx. 34], and placed upon the twelve loaves that were ever in the presence of God, on the tables of shewbread. [Lev. xxiv. 5-8]. Where sin was in question, it could not be used, [Lev. v. 11; Num. v. 15]; but it tells of the relation between the Bridegroom and the Bride. [Song of Sol. iii. 6; iv. 6, 14].

VI. No meat-offering could be made with leaven or with honey. The word leaven, in its various forms and inflections, is found seventy-one times in the Old Testament, and seventeen times in the New, and it is the appropriate and unvarying symbol of that which is evil. There is not so much as a solitary exception to this rule, and little progress can be made in an intelligent acquaintance with the Bible, until it is acknowledged, and kept constantly in mind. Honey was forbidden, to teach us that whatever is sweet to nature must be disowned, if we would walk after the example of Christ who pleased not Himself. [Rom. xv. 3; Matt. xvi. 24; Luke ix. 59-62; John vi. 631].

VII. "Every oblation of thy meat-offering shalt thou season with salt—with all thine offerings thou shalt offer salt." The quality of salt to preserve, and to arrest the spread of corruption, rendered it a fit symbol of an everlasting covenant, and a significant type of true Christians in the midst of sin and vice. "Ye are the salt of the earth," said Jesus to His disciples; "but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." [Matt. v. 13]; "Let your speech be always with grace, seasoned with salt." [Col. iv. 6].—*Selected.*

CLEAN THEOLOGY

Theology is a science. It treats of the existence, character and attributes of God; of his laws and government, the doctrines we are to believe, and the duties we are to practice.

Theory is an *exposition* of the general principles of any science, or the science as distinguished from the art. Theology is the substance of truth, and theory is an arrangement of the truth for expression. Theology, rightly understood, is *always* clean, but because men have not understood it, and, therefore, taught error for truth, it has given reason for the common use of the terms "false" or "true," "clean" or "foul," theology. In fact there has been so much error mixed with truth in the popular teachings, that to many who are aroused to the knowledge of this, "theology" has become the synonym of error, and "theologian" a brand almost akin to infamy.

Some of our readers have received the idea that we belittle the importance of a clean theology; that we have become disgusted with all theory, and have spoken contemptuously of the great things which our Father has revealed concerning his plan as "theory, theory."

How any one gained such impression we know not. Cer-

tainly not from anything, properly understood, which we have ever spoken or written. We have always regarded with favor any effort to ascertain what God's plan is, both of revelation and salvation; and men are not liable to *speak* of anything with *contempt* which *they* regard with favor. If colored glasses affect the *appearance* of objects viewed through them, something analogous to this may affect the hearing. We do not look favorably upon *every* theory about God's plan, but we are not conscious of treating any one, or his theory, with contempt. In the investigation of so great a science as theology, there is room for many honest differences of opinion, and while we *can not help* believing right what we are convinced is true, we think it is becoming in a *fallible* man to be humble and civil at least, and to remember that we *may* be mistaken. We are conscious of being misunderstood sometimes, and it may be we are too apt to wonder why it is so, when it may arise from our inability to express our own ideas properly. We feel almost certain that much of the difference among people arises from the use of the same words to express a different thought, or different words to express the same thought. We are reminded that as others have misunderstood us, it is quite likely that in some things we have misunderstood others. We need not be surprised at this, for even the Lord himself has not yet made himself understood. If he bears "so patiently" being misunderstood and misrepresented, we might be encouraged to bear, and in the spirit of love, "try, try again."

In common talk, what a man believes about God and His plans is called the man's theology, or his theory, and while such use of the terms may not be exactly right, it should not be considered disrespectful to use them so.

In all that we have said or written on the subject of holiness or righteousness as the "Wedding Garment," it has not been our object to set aside the necessity of truth, or the importance of *knowing* the truth, but we wish to be understood positively as teaching that knowledge, *without obedience*, is not only not enough, but that it is a curse, and will prove "the savor of death unto death." Jesus said: "If ye know these things, happy are ye if ye do them," and "He that knows his Master's will and did it not shall be beaten with many stripes." These, certainly, imply that knowledge does not *necessarily* produce right practice, and Paul tells us of a class who "hold the truth in unrighteousness," (Rom. i. 18), and "when they *knew God*, they glorified him not as God, neither were thankful; but *became* vain in their imaginations, and their foolish heart was *darkened*." A clean theology includes the "*duties* we are to *practice*" as well as the "doctrines we are to *believe*;" but we maintain that a man may have a very correct idea about the doctrines of the Bible and of the duties inculcated, too, and yet not practice them. *Science* is one thing; *art* is quite a different thing. The difference is just as great between theology and righteousness, for "he that *doeth right* is righteous."

We plead for the necessity of *obedience;* not *mere* outward acts, that would be formalism, but *loyal* obedience—obedience *from the heart*. (Rom. vi. 17). "He that hath clean hands and a pure heart" shall ascend into the hill of the Lord (the Kingdom). Ps. xxiv. 3, 4.

Loving obedience must be more pleasing to the Lord than anything short of it, and doing is the best evidence of love. Jesus said: "If ye love me, keep my commands." Jno. xiv 15, and "Ye are my *friends* if ye *do whatsoever I command you*." Jno. xv. 14. To such as *obey* him he says, "I call you not servants," and reveals to them his will and plans. (ver. 15.) So we see that obedience is important if we want the Lord's help to understand the plan. "If any man will *do His will* he shall know of the doctrine." Jno. vii. 17.

There are several things which we would be glad to say and be understood.

1. We believe it is our duty as Christians to gain all possible knowledge of God's plans, remembering that "things that are revealed are for us," and therefore proper subjects for thought and search. "Hidden things belong to the Lord," and no man by searching can find *them* out. We are to get our theology as clean as possible. We are to "grow in grace and in the knowledge of our Lord Jesus Christ."

2. We believe that the object of knowledge is to promote love and obedience, and to assist us in the formation of God-like characters, thus enabling us to "apprehend that for which Christ apprehended us." (Phil. iii. 12), "for God hath called us, not to uncleanness, but unto holiness." (1 Thess. iv. 7.)

3. We believe it is possible for men to gather a large store of knowledge of prophecy and the mysteries of God, and not have love, and in such a case all is vain. 1 Cor. xiii. 2. Knowledge is power for good or evil, and if a man does not "*obey* the truth," the more knowledge he has the worse man he is.

4. When teaching that a clean theology is not all that is required, let no one suppose that we under-value the knowledge of truth as a *means*, when it is obeyed, to the attainment of holiness.

5. While opposing other men's *ideas*, we have nothing to say against *men*. For years we have stood in defense of a large liberty of opinion within the limits of the "One Faith," and Christian fellowship, and never before as much as now have we realized the necessity for such freedom. We ask for ourselves only what we freely grant to others—the right to do our own thinking—calling no man Father, Master, or Lord in matters of faith or opinion.

We hope to be willing in the future as in the past to learn from any one, however humble in station or ability, and to receive nothing without evidence, however exalted they may be, even though it were "an angel from heaven." Gal. i. 8.

We disfellowship no man for opinion's sake, believing that many, who know but little, are dear unto the Lord, and will be heirs of the Kingdom among the sanctified. We have sometimes been cast off by others, but we have never been conscious of casting off others, and we hope and pray that we may never be guilty of such a thing. J. H. P.

THE THREE GREAT COVENANTS

[Reprinted in issue of April 1, 1909, which please see.]

NOTICES

We have a few hundred copies of "The Object and Manner of our Lord's Return." [A 60-page tract price 10 cts.] To those who will distribute them we will send at 60 cents per doz., or 30 cents half dozen. If you will use them judiciously and cannot afford to pay we will send them free.

Invitations to hold meetings may be addressed either to the editor (mentioning when you wish to leave), or direct to the brethren.

We advise that you read your paper carefully at least twice.

AN OBJECTION ANSWERED

We noticed in a local paper a few days ago an extract entitled "A Curious Calculation," which assumed to figure up the total number of inhabitants who have lived on the earth; claiming an unreasonable number, and asserting that the globe was a vast cemetery; that in fact it must have been dug over about eight times in order to bury its dead. As this may seem an objection to truths which we hold concerning the race in this day of the Lord, in the reliving of all the dead upon this earth, and as this article in some shape is picked up and passed along by the press every little while, having been frequently answered we propose to illustrate how it may be met.

The most reliable statistics place the present number of the world's inhabitants at not to exceed 1,200,000,000.

It is evident that the world was never so thickly settled as at present; and as man's age is gradually shortening, the number of generations in a given time is proportionately increasing. Consequently, if we multiply the present population of the earth by the number of generations since creation, assuming the present ratio, it is evident that we will more than cover the entire number that have ever lived on this globe. That is, we assume, for the sake of argument, that the race begun with one billion, two hundred millions, and that there have never been less in any generation since.

To show the extreme liberality of our estimate, we have but to remember that the race really began with a single pair, and continued so for many years, as Seth was born when Adam was 130 years old. At the flood, the race started again with only four couples. The present length of a generation is reckoned at about 33 years, or three generations to a century. But, from Genesis, 5th chapter, we learn that there were only eleven generations between the creation and the flood—1,656 years—making full 150 years to a generation. In Luke, 8th chap., we find seventy-six generations from Adam to Christ inclusive. Dividing into 4,000 years, the commonly accepted

chronology—we get about 52½ years to a generation.

Discarding, however, all reductions, and assuming that we are 6,000 years from the creation of Adam, which is about the time by the best chronology we have, 3x60=180 generations. Then 180x1,200,000=217,000,000,000, as total number of inhabitants. Allowing ten square feet as the surface covered by each dead body, large and small, we have 2,160,000,000,000 square feet occupied.

Now, the State of Texas covers 237,000 square miles. There are 27,878,400 square feet to a mile, so that there is a surface of 6,607,180,800,000 square feet in Texas.

Dividing this sum by the number of square feet required as above, we find it goes three times, with the trifle of 127,000,000,000 of square feet to spare. That is to say, THREE TIMES our most liberal estimate of the world's total number of inhabitants since creation might be buried in the State of Texas, with nearly 3,000,000 of acres left. W. I. M.

[We have just received an *article* of similar import to the above, from Brother Rice, with which he sends us the following statistics clipped from a California paper, which is both curious and interesting. Evidently there is room enough for the accomplishment of "the restitution of *all things which God hath spoken* by the mouth of all his holy prophets."—EDITOR.]

DENSITY OF POPULATION

"In the following computations it is assumed that the earth was created 6,000 years ago, and that the average population since the creation has been the same as the population of the present time, and the average duration of life 33 years.

"A person in a standing position occupies 1⅔ square feet of space.

"A person in a sitting position occupies 3⅓ square feet of space.

"The present population of the earth (1,424,000,000), could stand on an area of 86 square miles; an area about twice that of the city of San Francisco; and that number of persons could be seated on an area of 171 square miles; an area about 2⅝ that of the District of Columbia.

"The area of the United States is 3,603,884 square miles. Within its boundaries there is standing room for 60,282,311,822, 360 persons; a number equal to the population of 1,396,991 years, in time nearly 233 times the age of the earth."—*Statistician.*

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THE MELCHISEDEC PRIESTHOOD

DIALOGUE

B. We have not had our usual talks of late, Brother A., and I called for one this evening. Suppose we drop our study of Revelation, tonight, and consider the Melchisedec Priesthood. I have a new idea concerning Melchisedec, viz: that he was really Christ Jesus in another manifestation; the same person who was afterward born in Bethlehem. What do you think of it?

A. It may be a *new* thought to you, Brother B., but it certainly is an old one to most of the deep thinkers of the church; *i. e.*, they have usually thought of the question, but usually, also, have concluded that it is a mere random thought, suggested by the statement that he was "without beginning of days, nor end of years," but upon close examination of the subject it has been dropped. This, however, is not an argument against your view, which you supposed new. If you have any good reasons, let me have them, and let us reason together, and let the new idea stand or fall accordingly. It is a thing we should always remember, however, that all new things are not, because new, true.

B. I have been hasty in deciding on this subject. The text you refer to has been the one on which I built most—"Without beginning of days, nor end of years." How would you understand this text unless by supposing that it refers to God, who is "from everlasting to everlasting?"

A. Well, to take your view of it would make Melchisedec the *Father*, and not our Lord Jesus, who is called the "First-begotten," "Only-begotten," "the Son," "the beginning of the *creation* of God." We believe that Jesus had an existence before he came into the world, that it was in glory, and that he left the glory which he had with the Father "*before the world was.*" We believe the word to teach that since "His obedience unto death, even the death of the cross," "God (the Father) hath highly exalted him, and given him a name above every name," etc.; that now "all power in heaven and earth is given unto him." We believe that "of his kingdom there is no end," and that "His throne is forever and ever." But we cannot suppose that he never had a beginning, since it is positively stated that he was "the beginning of the creation." This, of course, involves the idea that the heavenly Father and Son are no more one *person* than an earthly father and son could be one in person. There is a *one-ness*, however, a unity, existing between them, the one-ness of will, aim, &c., as it was written of Jesus, "Lo, I come to do thy will, O God." We remember further that Jesus prayed for us, his church, that we might have the *same kind of unity;* not unity of person, but unity of purpose, aim, and interest. He prays, "That they *all* may be ONE, even as thou, Father, and I are one." This shows us clearly the kind of one-ness existing between our Father and our Lord.

If, then, the text, "without beginning of days, nor end of life," as applied to Melchisedec, means that he never had a beginning nor end of life, it would prove not that he was Jesus, but Jehovah. We think, however, that this is not its meaning, but—

B. Let me first explain my process of reasoning on the matter, that you may more fully answer. Paul says that Jesus was made a priest after the order of Melchisedec. Now, I reason that if of that order he must have been the head or founder of it; that therefore Melchisedec was Christ. If Melchisedec was only a *man*, if he were not Christ, would it not imply that Jesus must be lower than he, and consequently not in as high honor as the *man* Melchisedec, who was the head of the order?

A. I do not think your reasoning sound. You seem to forget that men are sometimes used as types of Christ, and that the type is always inferior to the antitype. For instance: Adam was a type, as the head of the human family; David was the first king who ever "sat on the throne of the Lord;" Moses was a figure of him that was to come, as it is written: "A prophet shall the Lord your God raise up unto you *like unto me.*"

If Christ is a prophet like unto one after the order of Moses, does it prove that Moses was not a man—that Moses must have been Christ? If David (the name means the anointed—the Christ) was a type of Christ, and called "the Lord's annointed," does it prove that he was not a man? If Adam was the head of the race was he really not a man, was he Christ in some previous manifestation? By no means. Adam, David, Moses, Aaron, as well as Solomon, Isaac, Jacob, Melchisedec, &c., were but figures of the true *Head, King, Prophet, Priest,* and Melchisedec, as a type, showed how the kingly and priestly offices (separate under the law) would both unite in him, so that he would be a "Priest upon his throne." All the types are natural, representing things higher. First, the *natural* head, king, prophet and priest: afterward, the spiritual.

DEATH SWALLOWED UP

"Then shall be brought to pass the saying, which is written: Death is swallowed up in victory." 1 Cor. xv. 54. The apostle has just led us down the stream of time, to the resurrection of the church, when they who sleep in Jesus awake immortal, and the living members of his body are changed to his likeness, and together are caught up to meet the Lord in the air. And here he quotes from Isaiah xxv. 8, saying, that then that prophecy will be fulfilled, not that it is fulfilled by the resurrection of the saints, but that it "*then*" begins to be fulfilled. The bruising of *Satan* ("under your feet"), Rom. xvi. 20, and the destroying of death, have both been deferred until the *body of Christ* (the church) is complete. With the *first resurrection*, that company, "the Royal Priesthood," is complete, and their work is before them. That work includes the binding of Satan, the *destruction of death; i. e.*, the swallowing up of death in victory, and the restoration of mankind to harmony with God, and to that condition of life enjoyed before sin entered—a condition of at-one-ment.

This work of restoration apparently occupied all of the thousand years (Rev. xx. 4), since it is called "the times (years) of restitution." Just as death, like a huge monster, has devoured the human family gradually for six thousand

years, so *death* is to be destroyed gradually ("swallowed up") during the millennial reign, until, at its close, he shall have completely destroyed death and him that has the power of death, that is, the devil.

That this is the apostle's thought may be seen by referring to the prophecy from which he quotes. After describing the coming time of trouble in grandly awful and symbolic language, and the exaltation of the kingdom when "the Lord shall reign in Mount Zion," he continues: "And he will destroy in this mountain (kingdom) the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory." Thus our work is seen to be two-fold—destroying and restoring; destroying and removing sin and its effects, and thus restoring to man happiness, purity, and all that was lost through sin. But while *our work* really comes in the next age, let us not forget that if we are in full sympathy with the object of "our high calling," we will be interested in doing all in our power, in the present age, to counteract sin, and to restore mankind to harmony with our Father. We are thus ambassadors for God, as though he did beseech them through us. We ask them in Christ's stead: "Be ye reconciled to God." 2 Cor. v. 20.

FROM AND TO THE WEDDING

A brother requests our explanation of Luke xii. 36, and Matt. xxv. 10, intimating the possibility of a mistranslation in one of them.

We have no fault to find with the translation nor do we know of any critic who materially alters either of these texts. The Diaglott renders Luke xii. 36: "Be you like men waiting for their Master, when he will return from the nuptial feasts; that when he comes and knocks, they may instantly open to him." And Matt. xxv. 10, is rendered: "And while they were going away to buy, the bridegroom came and they who were prepared entered with him to the nuptial feasts."

The fact that one text speaks of going in *to* the marriage, and the other of a return from a marriage has troubled some and has given rise to the query: "May not Luke refer to a company not the Bride, but coming after?" We think not, for the reason that the context addresses them as "little flock"—vs. 32. The marriage (union) of Jesus and his church is so different in many respects from earthly marriages that it can be but imperfectly illustrated by them. In the earthly, the bridegroom comes to the bride's home and there they are married; but not so the heavenly. True, the Bridegroom *comes*—"The Lord himself shall descend," but the church also *goes*—"We shall be caught up together to meet the Lord in the air," &c. There is in fact no one scene which could fully picture the event, therefore several are used.

Our Lord comes as "a thief" upon the world and takes away his Bride. It is not to be in the general form of a marriage, rather, *an elopement*. He has communicated to the virgin (chaste) church his design and instructed that during all the night she "sleep not as do others." (2 Thes. iv.) but be awake, robed, ready and eagerly watching the various signs promised. The earthly marriage feast at the bride's home lasted an indefinite time; and when it was over bridegroom and bride went to his home, where all things were in readiness and the servants on the alert, robed in their best livery were watching and waiting to receive their master and mistress; and woe to the servant found careless or napping on this important occasion! Our Lord used this illustration to show the proper attitude of his church at his coming. They are to be on the alert, watching, robed and waiting, having their "loins girt about with truth," *i. e.*, being nerved up, made strong by the truth and ready for any service. Our Bridegroom does not come to us after the marriage, but when he comes we are to be *as those servants were under those circumstances.*

The Bride *only*, thus awake and expecting the Bridegroom, hears his knock and opens to him. The sleeping world and drowsy worldly church, neither hear the knock nor heed his (parousia) presence, but eat, drink, plant, build and marry as ever and "*know not*" of *his presence*. This scripture has, we believe, been largely fulfilled. The prophetic arguments have *rapped* loudly enough for some to hear who were awake and ready. They declare to us plainly that—

"Our Lord has come to take us home;
O hail happy day!"

Yes we heard his knock and opened by faith and received him, and his words have been fulfilled—"Blessed are those servants." Yes, truly blessed has been our experience since we recognized his presence and received him. Verily he has girded himself (become our servant) and caused us to sit down to meat (heavenly food,) and we have feasted and are still feasting upon Jesus and his Word. We thank him that ours has been a continuous growth in grace and in the knowledge of our Lord Jesus, whom to know is life everlasting. True, we have long known much of his plan, &c., but our realization of his love and of the *fullness* which is in our "Head" and our experimental knowledge of "the deep things of God" have been greater than we could have supposed possible. It has been "a feast of fat things" of "wines (joys) well refined." But this knock has not been heard by all the servants at once. It is an individual matter. Each must hear for himself, as Jesus further explains—Rev. iii. 20. "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and sup with him and he with me." The presence and knock began in the fall of 1874. It still continues; and many have received him and are being feasted and prepared for the *elopement*. Soon from the field, mill and bed one shall be taken and another left—"caught up to meet (unite with) the Lord in the air."

We understand the word to teach that those taken, although knowing neither the day nor hour of their taking, will not be in darkness on the subject but will have discerned the Lord's presence, received him and been feasted before going to him. Have you heard his knock and opened to him?

Let us next examine the parable of Matt. xxv.

"THE TEN VIRGINS"

Unlike many of our Lord's parables, this one is placed and fixed by the word "*then*." Taken in connection with the preceding chapter, it is fixed as belonging to the last generation of the church living when the Lord comes. The kingdom of heaven is a term applicable to the church, which, from its establishment at Pentecost has always been God's kingdom, in which he is King and over which his will is law. True, in the future it will be "*set up*," and then it will be more generally recognized by mankind but even now we are really his kingdom; and when it has nearly finished its course in the world—"*Then* shall the kingdom of heaven be likened to ten virgins who took their lamps and went forth to meet the Bridegroom."

The name '*virgin* means chaste, pure; in the parable ten are made to represent a larger company of chaste ones in the church. The conditions of this parable have been fulfilled by the church of our day. At any other period as well as the last, the church might have been properly represented by virgins of any number, but of no other than the last could it be said: "They took their lamps and went forth to meet the Bridegroom," because not until this nineteenth century has the "*lamp*" ("Thy word is a lamp") been in the hands of the virgins—the church, to give them light on the subject of the Bridegroom's coming.

During the three and a half times or 1260 years of Papal supremacy, ending A. D. 1798, these two witnesses (the Old and New Testaments) had been clothed in sackcloth of a dead (latin) language, but since that time the Bible has been taken up by bible and tract societies and scattered over the world by the million. And it is since this book has been thus among the virgins that its teaching of the coming kingdom and coming Bridegroom has begun to contradict the assumption of Papacy—that *it* was his kingdom and its pope his vice-gerent.

Just at a proper time then, as the Word of God had begun to circulate freely, comes what is commonly known as the Miller movement. It was a movement among christian people of all denominations, principally Methodists and Baptists, a general awakening, and included many of the best people in all of the churches. Mr. Wm. Miller, a very godly man, (a Baptist) was the prime mover in this country, though simultaneously Wolf and others were calling attention to the same subject in Europe and Asia. The real movement, however, was in our own land.

But the parable mentions a *going forth* to meet, &c. What does this signify? This is another evidence of our stage of the church, for although the Bible had always taught the "second coming of Christ," yet it had been understood in so general a way that none were able to settle upon any definite time and say—"Then he will come." Consequently there could be no such *going forth to meet him*, as is demanded by the parable. Now the case is changed, Wm. Miller's attention is attracted to and riveted upon the prophecies. He reads: "Unto 2300 days and the sanctuary shall be cleansed." He counts and finds that it would end in 1843 or 1844. He supposes the earth to be the sanctuary and expects its cleansing to be by literal fire. He, though a calm deliberate man, could not forbear to tell his fellows that so read the prophecies, and so he believed. It spread rapidly, among old and young alike; and many virgins, after examining with the Lamp, were convinced

that the Word taught them to expect the coming of their *Bridegroom* in 1844; and on the strength of this faith they went forth to meet him. In going they walked by faith, not by sight; but they did what the virgins never had done before, because never before had the Word, or Lamp, led them to thus definitely expect him. (We believe him to have erred both in what the sanctuary is and what the fire is.)

Five of the virgins were wise and five were foolish. Of those who went forth, some were actuated by excitement, and carried along with the occasion, but others—the wise—not only had the zeal of the moment, but it was backed by a deep, heartfelt desire and spiritual yearning for the Bridegroom's presence. "While the Bridegroom tarried, they all slumbered and slept." Their expectations of the coming of the Bridegroom, and burning of the world, met with disappointment. He "tarried," and they slept. They dreamed all sorts of foolish things, and various times for his coming, as illustrated by the various fanciful and fanatical views held by them during many years succeeding.

At midnight, or during the night (the Greek word is not definite, like ours), there was a cry made: "Behold, the Bridegroom cometh; go ye out to meet him." Who made the cry is a matter of no consequence. The cry was made before morning, too: *i. e.*, the announcement and preaching that the Bridegroom was due to be here in 1874, was made, as is well known by many of our readers. (We understand that morning began to dawn in 1873, where the 6,000 years from Adam ended). It was made first among the Second Advent denomination.

The evidences from scripture that the 6,000 years would end and the morning dawn in 1873, and that, with the morning the Bridegroom was due, was preached upon by a brother of very marked ability as a prophetic student, who also published a series of articles on the subject in the leading paper of that denomination (*"The World's Crisis"*) as well as afterward in a pamphlet, and finally as a monthly paper called *"The Midnight Cry."* The message attracted general attention from the people of that denomination, so that in a few issues its circulation ran up to 15,000, or more than all other papers devoted to the subject of the Second Advent together. This, we believe, fulfilled this parable, not that Advent people alone are virgins, but they were the part of the company that were at that time looking for the Bridegroom, but asleep and unconscious as to the time of his coming.

"Then all those virgins arose and trimmed their lamps." Their lamps once pointed them to 1844, but he "tarried." A *cry* is now made that the tarrying time was thirty years (from '44 to '74) as paralleled by the thirty years of the Jewish age, from the birth of Jesus until he "came," being thirty years of age. This cry proclaimed to the virgins that the "2,300 days" did end in 1844, but that the thing expected was wrong. Instead of the *sanctuary* "cleansing" meaning the burning of the world, it is now seen that the sanctuary, or God's dwelling-place, is the church, and therefore it is the *church* that is to be *cleansed*. It is to be cleansed by the separation of the wise and foolish virgins at the end of the tarrying time—1874—when the Bridegroom came. When the cry is heard, the virgins begin to awaken. Some have of the oil (the Spirit) in their vessels (themselves), as well as in their Lamps (the Word). These are able to see. To see what? That the Bridegroom is coming merely? No, they all *knew that*, but it enables them to see *the time* of his coming and to again go forth by faith as before.

As the *Lamp* shed forth light on *time* at the first going forth, so it shed light again on the same subject—the time—and that time was 1874. And bear in mind that the cry is made before morning—in the night, and that it announces the *"Bridegroom"* and further, if at all right—if it was the true cry, "the Bridegroom came," as it had announced.

All of this has been wonderfully fulfilled, it seems to us. It was first seen that the night (6000 years) would end with 1873. There the Millennial morn began to dawn. And the monthly, called the "Midnight Cry" ceased, because the name was no longer applicable when the morning had begun to dawn. The editor of that magazine tersely remarked (p. 30), "Will some one inform me how a *'Midnight Cry'* can be made in the *morning?*" The division between the wise and foolish virgins, the one part seeing the 1874 time as taught in God's sure word of prophecy, and the others interested at first, but unable upon examination of the word to see any light on the subject, is illustrated by the fact that the 15000 readers of the "Midnight Cry" dwindled to about 200. The others went to the "Eastern Question," &c., to look for light, confessing that they no longer had light from the sure word of prophecy on the time of the Bridegroom's coming. They took the paper, examined the arguments and apparently sought to get oil or light from the wise, but it must be an inward oil (the indwelling Spirit) that will reveal some of the deep things of God. Of this Spirit the wise can have enough for themselves but never enough to spare. Each virgin must buy for herself.

While the advent people have been used to a large degree as representatives in the movements of the parable, yet we do not think that it is confined to them, nor to people who were interested in the movements prior to the coming of our Bridegroom. (1874.) The writer, among many others now interested, was sound asleep, in profound ignorance of the cry, etc., until 1876, when being awakened he trimmed his Lamp (for it is still very early in the morning.)

It showed him clearly that the Bridegroom had come and that he is living "in the days of the Son of Man." Yes, the Bridegroom has come and is making up his *jewels*, and *early* before the servants of the house or the outside world are awake. the chaste virgin church will be *caught away* to be united to her Lord.

"They that were ready went in with him to the marriage." Some time ago we supposed that this *going* in meant translation, but it now seems clear to us that it is a *going in* to a *condition* rather than a *place;* that it implies a withdrawing from the world and a coming in to a condition of special preparation for the marriage. This too has been fulfilled to a great extent, and particularly of late. The theme of most of our writers and public and private speakers has been holiness—the "Wedding Garment"—for without *holiness* no man shall see the Lord. And this preparation still continues. Some are just awakening, and others are more nearly dressed in the spotless robes of Christ's righteousness, It is a time of helping each other to put on the wedding dress. ("His wife hath *made herself ready.*")

Another parable (Matt. xxii. 11) shows a work which must take place *before the marriage*, viz.: "When the King came in to see the guests." This shows an inspection among those assembled, and one not having the wedding garment is cast out from the light of the position into which all had come; cast into *"outer darkness,"* the darkness which covers the world on this subject; the darkness in which the foolish virgins were when their lamps would not burn. These so cast out are not "counted worthy to escape the things coming on the world," and consequently have part in the time of trouble, when there will be "weeping and gnashing of teeth."

But when will our Lord be present as King? We answer that the parallels of the Jewish and Gospel ages, so perfect throughout, indicate this point also. It was just three and a half years after John had announced Jesus as *the Bridegroom* (Jno. iii. 29) to the typical house of Israel, that he came to them as their *King*. "Behold, thy King cometh unto thee," was fulfilled the day Jesus rode into Jerusalem on the ass. The *parallel point* in the Gospel age shows him to have been due here as King in the Spring of 1878, just three and a half years after he came as Bridegroom, and *some* time this parable must be fulfilled, and the King inspect the company assembled for the marriage supper. So at some time after 1878 we may look to see some (we wish there were none) cast out of the light into which all had come. As the light was on *the time of the Bridegroom's coming* it would seem to teach that some would come to disbelieve the Bridegroom's presence. Why? Because not clothed with the wedding garment. Probably they will trust in, and "go about to establish their own righteousness," which is as "filthy rags," and endeavor to *"climb up* some other way," and *win their way to eternal life.*

After inspection, we expect translation—to be "changed in a moment, in the twinkling of an eye"—to be "made like unto Christ's glorious body," and to be "caught up to meet the Lord in the air." This will be our marriage—being made like and united to him. But the supper is apparently delayed until the company of our loved brethren—those who go through the trouble, and "wash their robes," etc.—shall have "come up out of (after) the great tribulation," because, after the marriage of the Lamb, the message goes forth: "Blessed are they that are called unto the *marriage supper* of the Lamb." (Rev. xix. 9). Among this great company, whom no man can number, will doubtless be many of the foolish virgins. They have lost the position and honors of the Bride, but evidently ultimately get oil and may gain a place among "the virgins, her companions that follow her." Psa. xlv. 14.

Have you heard the cry, the knock announcing our Bridegroom's presence? Are you awake? Are you seeing to it that you are clothed with the *righeousness of Christ* as with a garment? See that, under its direction, you have it "without spot or wrinkle or *any such thing*," and help one another, and "so much the more as you see the day approaching," remembering that it is written, "The Lamb's wife hath *made herself ready.*" Rev. xix. 7.

THE TWO LIKENESSES

There are two likenesses spoken of in the Bible—the likeness of men, and the likeness of God. From several scriptures it is evident these cannot be the same, though they are sometimes confounded in the minds of the people. David says: "I shall be *satisfied* when I awake with thy likeness." Psa. xvii. 15. As much as to say, I am not satisfied now, because I am not in thy likeness. We know the Psalmist had the form and likeness of man; hence man is not in the likeness of God. If it be claimed that this was a prophecy of Christ, the conclusion can not be weakened, but rather strengthened, on account of positive statements. "Who being in the *form of God*, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the *form of a servant*, and was made *in the likeness of men*." Phil. ii. 6, 7.

Here we have a clear statement of the condescension of Christ; in leaving his own exalted condition—"The glory he had with the Father before the world was"—and coming down to the condition of man. He had the nature and form of God, and took not the nature of angels, Heb. ii. 15, but the seed of Abraham, the nature and form of man. But if man is in the nature and form of God then the condescension of Christ exists only in name. "Though he *was rich*, yet for your sakes he *became poor*, that ye, through his poverty, might be rich." This passage gives us the *object* of his condescension, to enrich us. But the value of this offering of Christ depends upon the depth of our poverty, or the *contrast* between what he was and what he became. Or the difference between what we are and what we may become through him. He came down to our level that we might go up to his level. He took our nature and form, that we might become partakers of the Divine nature, and in due time be made like him when we shall see him as he is.

Wondrous love and abasement on his part, glorious exaltation on our part! But all these scriptures mean nothing, if human nature and Divine nature are one and the same; or if man is in the likeness of God.

We make a distinction between the terms *nature* and *form* as applied to persons, the former being the foundation of the latter. The nature is in the seed, but properly speaking, the form is not. The apple nature, in a seed, will produce an apple tree. The tree has the form. Human nature produces human forms, and Divine nature produces Divine forms. Those who in this age become partakers of the Divine nature, have the assurance, that "when he shall appear we shall be *like* him." "Who shall change our vile body that it may be fashioned like unto his glorious body," &c. Phil. iii:21.

The terms form, likeness and image are used in reference to persons interchangeably, and apply primarily to what we term body, though it may be proper to use them also in reference to mental conditions, as when the *heart* is used to represent the mind. "Son give me thine *heart*." "I will create within you a new heart."

The term *flesh* as used in the New Testament, evidently refers to humanity as a *whole* and not to what covers our bones, in common parlance called flesh. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." John, iii. 6.

This passage is not designed to teach whether man is unit, dual or tripartite, (one, two or three) but simply, that which is produced by human beings is human, and that which is produced by the Divine Spirit is Divine. "The Word was made flesh," means simply, what is elsewhere taught in scripture—that "He was made in the likeness of men"—became a human being. As a human being—born of the flesh, he was a Jew. But Jesus has been born again, not of the flesh, but of the spirit; "The first born from the dead" and as such is "declared to be the Son of God."

That human beings as represented by "the first man Adam," are "of the earth, earthy" is clearly taught by Paul, 1 Cor. xv. 47. Man made of the dust, is sustained from the ground, and returns thither again. "Naked came I from the earth, and naked shall I return thither again." All who are born of the flesh "bear the image of the earthy." (Ver. 48, 49.) Christ himself in becoming our brother on the plane of the flesh, bore the same image. But *now*, born of the spirit having "returned to the glory he had with the Father before the world was," "He is the brightness of his ((Father's) glory, and the express image of his person." Heb. i. 3. That is, he *was* in the likeness of man, but he *is* in the likeness of God. Here we have the two likenesses fully developed in the same person; first the natural, and afterward the spiritual.

That the foundation for that spiritual body, was laid during his earthly life, in the spirit given him without measure, we fully believe, but he was not, as a man (to leave out the idea of his preexistence; for in that he is an exception and not our Forerunner, of course) a fully developed spiritual being, until his resurrection which was his *second birth*, he being the "First-born from the dead." Col. i. 18. He had the Divine *nature*, before he was put to death, but he was in human *form*.

In his life, death, and resurrection, or in the process of development from the lower to the higher, from the natural to the spiritual, he is the Forerunner of his saints; the "Head," that in all things he might have the pre-eminence. Col. i. 18. He opens the way and himself is our Leader. All who ever enter the heavenly life, and bear the Divine image, as sons of God, must go the way he went.

While in the flesh, which is the first or lowest stage of development, they, by the spirit of God imparted, become partakers of the Divine nature. They are thus *begotten* to a lively hope, which hope is consummated when they, like their Head, are born from the dead. Those thus begotten by virtue of the spirit given them, call God Father, claiming Divine sonship. By faith they grasp the glorious realities of that blessed hope, and so count themselves, as God also counts them, in Christ, as on the risen side, to die no more. This is indeed a glorious privilege, and we can exclaim, as John says: "*Now* are we the sons of God, but," we add, which tends both to humility and encouragement, "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is."

This order of development must be observed by us as it is by the Lord. "*First*, the natural," &c. Some overlooking the order, and quoting from Paul, "There *is* a natural body, and there *is* a spiritual body," conclude at once that both bodies exist together, and that at death the spiritual body leaves or is withdrawn from the natural body, and that this is the *resurrection*. By this view they are forced to ignore the *Apostolic* teaching concerning the resurrection and the coming of Christ.

Nothing is more simple than that death and resurrection are not at the same time. "As in Adam all die, so in Christ shall all be made alive, but every man *in his own order*. Christ the first fruits, *afterward* they that are Christ's at his coming." Even Christ was not raised until the *third day* after his death. But they that are Christ's, no matter when they died, are raised at his coming. "At the last trump," says Paul, and all must admit the seventh or last trumpet did not sound all the way through, as men have been dying.

The stress laid by some on the *present tense* of the verb, *be*, in the passage: "There is a natural body and there *is* a spiritual body," is of no value as an argument. It proves nothing. "Unto us a child *is* born," spoken by Isaiah hundreds of years before the birth of Christ, is understood by all. In common language we say: "As the twig *is* bent, the tree *is* inclined." All understand it is *first* the twig and *afterward* the tree. "As *is* the child, so *is* the man."

Describing the order of seasons in a year we may say: There *is* Spring, it *is* followed by Summer, &c. Paul was speaking on the same principle in reference to the order of human development, from the lower to the higher; and of its stages he says: "There is a natural body, and there is a spiritual body." (1 Cor. xv. 44.)

The first half of the *same verse* shows that they do not exist together, but, "It is *sown* a natural body, it is *raised* a spiritual body." But as if he were anticipating the caviling which would come, and determined to give a clear offset to it, he says: "Howbeit that was not *first* which was spiritual, but that which is *natural*, (is first) and AFTERWARD that which is spiritual." (Ver. 46.) The whole passage is luminous with the glorious hope of eternal life and glory at the coming of Christ, the Life-giver, at the last trump. "As we have borne (in this life) the *image* of the earthly, we shall also (in the future life) bear the image of the heavenly." (Ver. 49.) Glorious promise and hope. Here again is the positive evidence that here, in the flesh, men have not attained the likeness or image of God, but that it is something to be attained, when that which is perfect is come.

It is, we are well aware, the general impression, and not without apparent good reason, that man was at first created, and is, in the image of God. "Let us make man in our own *likeness*." But the harmony will be seen by those, and those only, who will take a glimpse at God's revealed plan as a whole, and remember that *all* that is done on the plane of the flesh is *preparatory*, and that the *natural* life is only the first step in the plan of development.

It may be said that the first is typical of the second, or higher, to which the lower points. The whole plan is built on the two phases, "First the natural and afterward the spiritual." There are two creations, two Adams, two Eves, two marriages, two births and two lives, and consequently the two likenesses.

Christ, as already seen, was Adam-like, the first to enter the second, or higher life.

By his life, drawn from his side, so to speak, the church, Eve-like, derives her life, and being called out during the gospel age, enters fully on her higher life at his coming to claim his Bride, when the marriage takes place.

Then the plan reaches the *world;* as on the plane of the flesh, none entered life excepting Adam and his wife until after their marriage, so none enter the higher—the eternal life—excepting Christ and his wife—the church—until after the marriage of the Lamb takes place. Then follows the regeneration.

The life to come is the perfect life, and until that is reached, we must ever speak of God's plan as in *process* and not complete.

The New Testament is the complement of the Old, and it clearly reveals when and how we are to attain the maturity—the glory, the perfect day. The prophetic eye of the Psalmist looked forward, and seeing the perfection of character and person combined, he exclaimed, "I will behold thy face in *righteousness.* I shall be satisfied when *I awake in thy likeness.*"

STAND FAST

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. v. 1. To *stand* is to adhere to fixed principles; or in other words, to "be *steadfast,* immovable, always abounding in the *work* of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. xv. 58. We are frequently exhorted to stand; to be steadfast; to *continue,* etc. "Watch ye, *stand fast* in the faith, quit you like men, be *strong.*" 1 Cor. xvi. 13. "Stand fast in *one spirit,* with one mind striving for the faith of the gospel." Phil. i. 27.

But no one can stand in his *own* strength; so we are admonished to stand fast in the Lord. Phil. iv. 1. "*Take heed,* brethren, lest there be in any of you an evil heart of unbelief, in *departing* from the living God. But *exhort* one another daily, while it is called today, lest any of you be hardened through the deceitfulness of sin. For we are made *partakers* of Christ, if we hold the beginning of our confidence *steadfast* unto the *end.*" Heb. iii. 12, 14.

"Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist *steadfast* in the *faith.*" 1 Pet. v. 8-9.

"Stand fast therefore, in the *liberty,* wherewith Christ hath made you free." But what *is* the liberty, or *freedom,* which we have in Christ? "But now being made free from *sin,* and become servants to God, ye have your fruit unto holiness, and the *end* [not beginning] everlasting *life.* Rom. vi. 22. Whereby are given unto us exceeding great and precious *promises;* that by these ye might be partakers of the *divine nature,* having escaped the *corruption* that is in the world, through lust.

"And besides this, giving all diligence, *add* to your *faith,* virtue or fortitude; and to virtue, knowledge; and to knowledge, temperance; and to temperance—or self-control, Godliness; and to Godliness, *brotherly kindness;* and to brotherly kindness, love; for if these things be in you and *abound,* they shall make you neither barren nor *unfruitful* in the *knowledge* of our Lord Jesus Christ." 2 Pet. i. 4-8. *Therefore* has reference to something previously stated; so we read in Gal. iv.: "When we were children, (under the *law*), we were in *bondage* under the elements of the world; but when the fullness of the time was come, God sent forth his son, made of a woman, made under the law, to *redeem* them that were under law, that we might *receive* the adoption of sons. And because ye *are* sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father. Wherefore thou are no more a *servant,* but a *Son;* and if a son, then an *heir* of God *through* Christ. Howbeit *then,* when ye knew not God, ye did service unto them which by nature are not Gods; but *now* after that ye have known God, or rather are known of God, how turn ye *again* to the weak and beggarly elements, whereunto ye desire again to be in bondage?"

"And you, that were some time alienated and *enemies* in your mind by wicked works, yet *now* hath he reconciled in the *body* of his *flesh* through *death,* to present you *holy* and *unblamable* and unreprovable in his sight; if ye *continue* in the *faith* grounded and settled, and be not moved *away* from the hope of the gospel, which ye have heard." Col. i. 21-23.

"As ye therefore have *received* Christ Jesus the Lord, so *walk* ye in him; rooted and built up in him, and *stablished* in the faith, as ye have been taught, abounding therein with thanksgiving. *Beware* lest any man *spoil* you through philosophy and *vain deceit,* after the rudiments of the *world,* and not after Christ." Col. ii. 6-8. "Wherefore if ye be *dead* with Christ from the rudiments of the *world,* why as though *living* in the *world,* are ye subject to *ordinances,* after the commandments and *doctrines* of men? Touch not; taste not; handle not; which (ordinances) are all to *perish* with their using." Col. ii. 20-22.

Again, in Gal. iv., freedom in Christ is illustrated by an allegory. "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free woman. But he who was of the bond-woman was born after the *flesh;* but he of the free woman was by promise." (They which are the children of the *flesh,* these are not the children of God; but the children of the *promise* are counted for the seed. Rom. ix. 8).

"Which things are an allegory; for these are the two covenants; the one from Mount Sinai, which gendereth to *bondage,* which is Agar. For this Agar is, or *signifies,* Mount Sinai in Arabia, and *answereth* to Jerusalem which now is, and is in *bondage* with her children. But Jerusalem which is above is *free,* which is the mother of us all. Now *we,* brethren, as Isaac was, are the children of *promise.* But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is *now.* Nevertheless what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be *heir* with the son of the free woman. So then, brethren, we are not children of the *bond-woman,* but of the *free.*"

"Stand fast *therefore* in the liberty or *freedom,* wherewith *Christ* hath made us free, and be not entangled *again* with the yoke of *bondage.*" In this condition, we are exempt from the works of the *old* law, and are under a *new* law.. "The law of the Spirit of *life in* Christ Jesus, hath made us *free* from the law of *sin* and *death..*" Rom. viii, 2. "Behold, I, Paul, say unto you, that if ye be circumcised, *Christ* shall profit you nothing. For I testify again to every man that is circumcised, that he is debtor to do the *whole* law. *Christ* is become of no effect unto you, whosoever of you is justified by the *law;* ye are *fallen* from *grace.* For we, through the Spirit wait for the hope of righteousness by *faith.* For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but *faith* which *worketh* by love.

"Ye did run well; who did *hinder* you that ye should not *obey* the *truth?*"

There are many things to overcome, requiring constant effort; a continual putting off the *old* man with his deeds, and putting on the *new* man; being renewed in the inner man, day by day; which is Christ *in* you, the hope of glory.

"Brethren, ye have been called unto *liberty;* only use not liberty for an occasion to the flesh, but by *love* serve one another. *Walk* in the *Spirit,* and ye shall not fulfill the lust of the flesh." There is a warfare between the flesh and the spirit, but if ye be *led* of the spirit, ye are not under *law.* "The works of the flesh are manifest, which are these: fornication, impurity, debauchery, idolatry, sorcery, enmities, *quarrels, jealousies,* resentments, altercations, factions, *sects,* envyings, inebrieties, revelings, and things similar to these; respecting which I tell you before, even as I previously told you; that those who *practice* such things, shall not inherit the kingdom."

THE LORD'S PRAYER

To *express* our wants makes a deeper *impression* on our own hearts. Even *vocal* prayer has thus an important use, though we are glad our Father recognizes even our thoughts, and "is able to do exceeding abundantly *above* all that we *ask* or *think.*" Eph. iii. 20.

We do not regard this as designed for a stereotyped *form* of prayer. There may be as much danger of mere formalism in repeating this as any other form of prayer.

It is the *manner* of the prayer on which Christ lays the stress. "After *this manner,* therefore, pray ye." It is clear, childlike and pointed; and it is in harmony with God's plan. We should know what we want, and ask expecting to receive. Prayer must be intelligent in order to be of faith; for faith is not feeling, but a depending on God's promises; it is taking him at his word.

It is interesting to observe the divisions of this prayer. It has three parts. The first relates to God, the second to others, or the general cause, and the third to ourselves. This is im-

portant. True prayer is humble worshipful and unselfish—"Our Father" first, ourselves last. He should be recognized first because of what he is and what he deserves. Let his sacred name be spoken with reverence. A careless use of God's name is profanity. Morality relates to human relations. Christianity includes both human and Divine. A proper recognition of our relations to God will best secure the performance of our duty to humanity. As God in man is man's hope, so to *realize* God, is the mainspring of life. For this reason doubtless God is placed first in the arrangement of the prayer.

The prayer recognizes the plan of the ages, and the dispensational steps of advancement; and to lose sight of God's order of development is as unreasonable as to expect harvest without seed time, or fruit before the tree is grown. "Our *Father*" savors of the Gospel dispensation, which was *dawning* when Christ taught his disciples. Former dispensations revealed God as Creator, Lawgiver and Judge, and the terrors of Sinai were characteristic of the effect produced on the minds of the people. The Gospel reveals him as a Father, and we as brethren. That was bondage; but "God hath not given *us* the spirit of bondage again to fear, but the spirit of *adoption* whereby we cry Abba—Father." Rom. viii. 15.

The former church were mere servants and to them Christ came, but "to as many as received him he gave power to become *sons*." Jno. i. 12. This new name brings new and exalted privileges, even *fellowship* or *unity* with God and his Son Jesus Christ. This gives a new basis for action, *love* instead of fear and leads to certain success. The complete realization of this unity, is the prime element of our blessed hope. For this the Saviour prayed—the marriage—"That they all may be one," "even as we are one," "made perfect in one" "that the world may believe." Jno. xvii. 20-23. This unity is thus shown to be not only the Christian's life and hope, but also the basis of the world's hope. Certain it is that the world cannot be saved until after the church is glorified.

Do we, when we say, "Our Father" realize how much it means? He that does not receive Christ as his Saviour and elder Brother cannot consistantly or truthfully say, "Our Father." This is the prayer of the disciples of Christ, or the sons of God, not by Adam but by the Divine power.

The prayer is *prophetic*. The second part shows this. In this it resembles the 17th of John. The fact that they were taught to pray, "Thy kingdom come" is an indication of God's plan, and the assurance of its success. Prayer moved by the spirit will be answered. "Thy will be done in *earth*" finds its assurance in the promise: "The earth shall be filled with the knowledge of the Lord," and its many kindred statements. The coming of the kingdom must precede the state of holiness referred to. In "Thy kingdom come, thy will be done," the relation of cause and effect between the two parts of the sentence is too often lost sight of. The prayer, "Thy will be done," is certainly appropriate to cases where, as individuals, we are subjected, in God's arrangements, to trying circumstances, as when Jesus said, "Not as I will, but as Thou wilt." But is it not too often applied where the circumstances are not of God, but of our own arrangement? That this second phase of the prayer is for *others*, more than for ourselves, will be most appreciated by those who know the glorious truth that the *object* for which Christ and the saints will reign is to bless the nations. With this in view, the Christian's hope is unselfish. As the joy set before Christ was the *well-being of others*, for which he endured the cross, and despised the shame, so for the same joy we can endure hardness as good soldiers of Jesus Christ; and as now in part, by and by to the full extent, we shall "enter into the joy of our Lord." Whoever can appreciate this fact concerning the coming kingdom, must of necessity appreciate the gospel dispensation and its privileges. As we are being nourished for Christ and his work, all personal benefits are given by our Father, and received by us as a means to a great end, and we can, for this reason, pray, "Father, give us"—to use for Thee.

J. H. P.

NUMBER SEVEN

Seven is a peculiar and much used number in the Bible. It is the basis of reckoning in many prophetic arguments. It is what may be termed a complete number. It represents the whole of that to which it is applied, and the whole is often divided into seven parts. It may be to others, as well as ourselves, both interesting and profitable to consider the relation of this number to the various elements of God's revealed plan.

The thoughtful reader of the Bible may have been impressed with the oft-repeated use of this number. It suggests to our minds, in harmony with many other things, the idea of order in the plan. The idea of the Bible being a chance book cannot long be entertained by those who can see the systematic development in its revelations. We believe the veil will be removed from the face of the nations (Isa. xxv. 7), by the manifestation of long-hidden truths, whatever means God may use to bring it about, and it is doubtless the duty and privilege of all who have any degree of light, to let it shine.

The first use of the number seven in the Bible is in the formation of the week. The creation week was seven days. We do not assert that they were each twenty-four hours in length. A day is *any* specified period of time. The twenty-four hour day, as is well known, is caused by the revolution of the earth on its axis. The evening and morning of such a day are caused by the sun's shining on each part of the earth half the time during the daily revolution. For this reason it seems clear that the creation days could not have been mere twenty-four-hour days, because the record shows that the sun was not made to shine on the earth until the fourth creation day. Gen. i. 14-19. Those days were doubtless long periods, as geologists claim, and yet the principle is made the basis of our ordinary week. Why should there be seven days in a week rather than some other number? We regard it, of course, as a Divine arrangement. Attempts have been made to change it, as when the French arranged one day in ten for rest, but it proved a failure. This cycle of seven is not caused by astronomy, as are the length of the day and the year. We believe it is caused by the Divine impression of God's plan of salvation on the history of mankind. Can any skeptical friend suggest a better reason for this otherwise arbitrary arrangement?

There are many reasons for believing that the seven days of a week are typical of the seven thousand years of the world's history. The statement that "one day is with the Lord as a thousand years, and a thousand years as one day." (2 Pet. iii. 8), is not *proof* of the position taken, but it suggests that a thousand years, rather than a million or some other number, is one of the kinds of day used in God's plan. According to the Bible chronology, with which many of our readers are more or less familiar, the six thousand years from the creation of Adam ended in the year 1873, and the seventh thousand is therefore commenced. Not only is the number seven made prominent, but in many cases the *seventh* is made specially prominent. In six days the Lord made heaven and earth, but the seventh day is the Sabbath. This prominence of the seventh day holds good in the week of creation, the ordinary week and the week of thousands. The number seven is made prominent in several ways between the creation and the coming out of Israel from Egypt, but up to that time there is no Bible evidence that the Lord commanded the observance of the seventh day, or that anyone did observe it, or that anyone was punished for its non-observance. That the seventh day of the creation week is the rest-day of the Lord, and that he set it apart for some great purpose, are both true. Gen. ii. 2, 3. That the same principle of six days of work and the seventh day for rest (not any day of the seven, but the *seventh*), was afterward made the basis of the ordinary week, is also true. Ex. xx. 8-11. But there are reasons for believing that the grand object of the Lord in setting apart the seventh day, was to make it a type of the Great Sabbath, or seventh thousand years. It may be asked: "If the six thousand years are ended, and the seventh thousand is the Sabbath, why do so many of the conditions of the times past still continue?" We believe even this is foreshadowed in the stated facts concerning the seventh day of the creation week. The work of the six days extended into and was ended in the seventh. "On the seventh day God *ended* his work, and he *rested* on the seventh day." Gen. ii. 2. This double statement has often been overlooked, but the first is as true as the second, and there is a meaning in both.

There are many evidences, which have been given from time to time, that the Millennium is to be introduced by a time of trouble, in which existing organizations are to be removed, as rubbish, to make way for the verdure of peace and righteousness which is to follow. But there is another phase of this subject in which we are specially interested. The closing work of the old creation, before the generation of the family began, was getting a wife for Adam, and it would therefore appear that this was the work extended into the beginning of the seventh day. It is often said that man is the noblest work of God; "but the woman is the glory of the man." 1 Cor. xi. 7. This progression, from the lower to the higher in creation, illustrates the progression in God's plan of the ages. The last work of the new creation, before the Millennial work, is getting

a wife—the church—for the second Adam, and, according to the evidences, this work is extended into the beginning of the seventh thousand years. With this in mind, we may see a significance in the promise of Christ to the overcomer: "I will give him the morning star." Rev. ii. 28. Christ is called both the "Morning Star," and the "Sun of Righteousness," and these seem to be related to each other as the "day dawn" and the "perfect day." When Christ rose from the dead, on the first day of the week, it was *"early, when it was yet dark."* Jno. xx. 1. It was in the dawn of the day, (Matt. xxviii. 1), and this, together with the many evidences, seem to show that the same is to be true of the church in the dawn of this great day. It is during this day-dawn, or transition between the Gospel age and the Millennium, that Babylon is to go down to rise no more, as a millstone cast into the sea; and when this takes place, the holy apostles and prophets are called upon to rejoice over the destruction of that corrupt system. Rev. xviii. 20, 21. The inference is, that the resurrection of these holy men of old takes place before Babylon falls. Then, indeed, they would have the "Morning Star," and it would be very early in the morning, while it is yet dark to the world at large. It seems that it will require the terrible events of the day of wrath to awaken the world from its stupor, and bring them to the consciousness of the presence of the "King of Kings and Lord of Lords." There are several otherwise dark sayings of our Lord, that seem clear with the idea that the seven thousand years are known as seven days. In answer to the statement of the Pharisees, "Get thee out, and depart hence, for Herod will kill thee," He said: "Go ye, and tell that fox: Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected." Luke xiii. 31, 32. These days could not have been twenty-four-hour days in any case. The third day could not have been the day of his death (even if that could have brought perfection), for in the next verse he added: "Nevertheless I must walk today, and tomorrow, and the day following, for it cannot be that a prophet perish out of Jerusalem." This shows that he was not to be put to death until he had reached Jerusalem, and that it was not accomplished on the third day from the time he spoke. This use of the word day in two senses in the same connection, without an explanation, is similar to his use of the word death in two senses in the statement: "Let the dead bury their dead." Even had he been put to death on the very day he used the language, he could have had no reference to his resurrection on the third literal day, for he did not do cures and cast out devils when he was dead. There was a complete suspension of both physical and spiritual healing from the time he left their house desolate until the day of Pentecost. Take the broad view that he spoke not merely of himself, but of the body of which he is the head, and that instead of twenty-four-hour days he meant thousand-year-days, and all seems plain.

It was near the beginning of the fifth thousand years that he spoke. That was the "today" of his language; "tomorrow" was the sixth thousand, and the "third day" is the seventh thousand. We cannot doubt that the physical cures that Jesus performed while in the flesh were used, partly, to represent the higher work of the healing of spiritual maladies. On this principle, he, in and by his body—the church—has been doing this work, but in only a limited and imperfect manner. The mortal phase of the church is always called His body—even "the whole body;" Eph. iv. 16—but it is so only in a preparatory and representative sense. He is not *perfected* until all, both the living and the dead members, are glorified with him. As Eve was the glory of Adam, and his complement, so of the church in relation to Christ.

While doing the work of Christ during the fifth and sixth thousand-year-days, the church has also been called upon to *suffer* with Christ, and to have conformity to his death. Phil. iii. 10. Another dark saying of Jesus seems to represent this phase of the experience of his church. "Destroy this temple, and in three days I will raise it up." Jno. ii. 19.

We are told that he spake of the temple of his body. This had of course, its primary fulfillment in Jesus personally. He often showed that he would rise the third day. But what was true of him personally on the third day, of twenty-four hours, is true of his body—the church—in the third day of a thousand years each. Jesus was talking of the temple and this was what confused the minds of his hearers. But the temple was a type of the church as well as a type of each member of the same. Jesus was the temple of God, for God dwelt in him. The body of each Christian is the temple of God, by the indwelling of the Holy Spirit. 1 Cor. vi. 19. And the whole church groweth into a holy temple for the habitation of God. Eph. ii. 20-22. The *words* that Jesus used referred to the type, but the *spirit*, or meaning, of those words was the antitype. All through the period of their sufferings, the church could be comforted with the assurance that when they suffered he, the sympathizing Friend, suffered with them. "Why persecutest thou me?" Acts xxii. 7-8. "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." Matt. xxv. 40.

Paul declares that Jesus "rose the *third day* according to the scriptures." 1 Cor. xv. 4. He must have referred to the Old Testament for the New Testament was yet unwritten. But what scriptures foretold that Christ should rise the third day? None directly, that we can find; but indirectly it is taught, like many other things.

When asked for a sign, the Saviour referred to Jonah as a sign, and the *only* one that wicked generation could have. The time that Jonah was in the deep, the Saviour himself applies to the period of his own death. It was not thirty-three years and a half, but "he died, and rose again the *third day*." But there can be no doubt that it has a broader if not a deeper meaning as we have applied it to the church. We are satisfied that the reason that Christ rose the *third* day, instead of any other, was to represent the days of the great plan, each day being a type of a thousand years. What is true of the glorification of the church of Christ, *as to time*, has been shown to be true also of the restoration of Israel. And if anyone who believes the many scriptures which teach the idea of their restoration, will read the prayer of Jonah, while he was buried in the deep, as recorded in the second chapter of the book of Jonah, he will have but little difficulty in seeing a type of the history of the nation of Israel since Jesus left their house desolate. Another prophecy of the same thing and in very plain words may be found in Hosea vi. 1-3. "He hath *torn*, and He will *heal* us; he hath *smitten*, and he will *bind us up. After two days* will he *revive* us: in the *third day* he will raise us up, and we shall live in his sight. Then shall we know if we follow on to know the Lord," &c. The third day has come since Jesus cut them off, and we can see the cursed fig tree beginning to put forth its leaves. By this we know that summer is near, and also that *our* redemption draweth near. Of Number Seven more anon. J. H. P.

QUESTIONS AND ANSWERS

QUES. Is it true that the Greek word *anastasis* always means a resurrection to spiritual life?

ANS. Our English word *resurrection* signifies *to raise up again* and it does not indicate whether the body or thing raised has any life. The Greek word *anastasis* translated resurrection seems to have a similar meaning—to raise up again. In scriptural use it is understood to imply that the ones *raised up have life* since it is so stated sometimes, but that it always means a resurrection to spiritual life, *is not true*. There shall be a resurrection (*anastasis*) both of the just and unjust—All shall live again, but to rise spiritual beings, immortal &c., is promised only to those who have part in the *first* resurrection. "Blessed and holy are all they that have part in the first [*anastasis*] resurrection; On such the *second death* hath no power." The natural inference is that those who arise in subsequent resurrections, are not blessed and holy and that over these *the second death has power*. In other words the teaching is, that the first class are raised with such a life as cannot die, (immortal) while all others are raised to a life which *can be forfeited*.

In the teaching of Jesus and the Apostles the difference between these resurrections is clearly discernable as expressed in the Greek. (Our regular English version fails to show it properly.) Thus Jesus says that in THE resurrection (i. e. the special resurrection) they neither marry nor are given in marriage, but are like unto the angels; &c. Paul knew that *all* would rise, but says, "If by any means I might attain unto THE resurrection"—the first—the prize. He knew that because Jesus had ransomed *all*, *all* must be released from death, but he knew also that to the realization of the "exceeding great and precious promises" of "being like Him," and "like unto the angels"—possessing "immortality" i. e. such a condition of life that he could not die any more, nor be hurt of the second death; all these, as well as the sitting in the throne depended upon his attaining the *"first"—"THE resurrection."*

The following texts show that the word *anastasis* does not always mean *raised to spiritual life*. Matt. xxii. 23. "Sadducees say that there is no [*anastasis*] *resurrection*." Luke xx. 27. "Deny that there is any [*anastasis*] *resurrection*." Luke ii. 34. "This child is set for the fall and [*anastasis*] *rising again*

of many in Israel." Israel stumbled and fell as a nation as well as individually and is to rise again. They did not fall from being spiritual bodies nor are they to rise in that way. Again, Heb. xi. 35, "Women received their dead [*anastasis*] *raised* to life again." Were they raised to spiritual life or to natural? The latter, certainly, Christ Jesus being the first born to the higher plane. We read further—"Others were tortured, . . . that they might obtain a better [*anastasis*] *resurrection*." Better than *what*, if *anastasis* means *a giving of spiritual life?*

Ques. In the text—"Woe unto them that desire the day of the Lord"—how are we to understand the Prophet? Why is there a woe on them?

Ans. It cannot refer to those who are "accounted worthy to escape;" *they* are to "lift up their heads and rejoice." I suppose it has reference to the great mass of the human family which Paul says is waiting and expecting—"The earnest expectation of the *creature* waiteth for the manifestation of the sons of God." Yet mankind will be subjected to a great time of trouble before their expectations are realized. Before the morning of joy, comes the night of weeping.

Woe [trouble] to *the great mass of the human family* desiring and expecting that day.

"Yet by their woes they'll be,
Brought nearer, my God, to thee."

QUICKEN YOUR MORTAL BODIES

Ques. Please give me your explanation of the text, "He that raised up Christ from the dead shall also quicken your *mortal* bodies by His spirit that dwelleth in you." Does it refer to the resurrection of the saints at the coming of Christ referred to in 1 Cor. xv? If so, how shall we harmonize this statement with the one there made, viz.: "It is sown a *natural* body; raised a *spiritual* body." "It is sown in corruption; it is raised in incorruption." Now, if God merely makes alive (quickens) the *mortal* body, would it be anything more than a living *mortal* body? Can *it* be properly termed "a *spiritual body?*"

Ans. Undoubtedly a living *mortal* body is not a *spiritual* body; and Paul is not in the text quoted referring to the same thing as in 1 Cor. xv. But before we explain, please read the text referred to, Rom. viii. 11. Now read the ten preceding and the five succeeding verses.

Christians die literally and will have an actual resurrection, as mentioned in 1 Cor. xv., and elsewhere, but they are frequently spoken of as dying in another sense, as in Rom. vi. 11: "Reckon ye yourselves to *be dead* indeed unto sin, but *alive* unto God through our Lord Jesus Christ. Let not sin, therefore, reign in (control) your *mortal* bodies, ... but yield yourselves [while still *mortal* bodies] unto God, as those that are *alive from the dead*." So also in the text you quote. The preceding verse declares that "If Christ be in you, the *body is dead*," but the spirit is alive, and in this verse 11, he assures that the power of God, which was mighty enough to raise up Jesus, is able and "shall quicken our mortal bodies by his spirit which dwelleth in us." In other words, the same spirit, by which we crucify the flesh and reckon ourselves *dead*, is able to so *subdue* and control this mortal body, that it will be alive and active, in harmony with our *new* or spiritual nature. Would that more of God's children knew, experimentally, of this *death* and this quickening. We become *alive* toward God just in proportion as we become *dead* to sin.

Ques. Can the term *church* be properly applied to any but that company of saints who will have part in the first resurrection?

Ans. The term church signifies congregation. The Greek is *ekklesia*, and signifies *the called-out ones*. It would be, therefore, proper enough to apply it to any called-out company. In the New Testament use of the word, however, it is *almost* invariably used in reference to the first resurrection saints, of whom it is said: "God did visit the Gentiles to *take out* of them a people for his name." An exception to this rule occurs in Acts vii. 38, where the word congregation—*ekklesia*—is applied to fleshly Israel.

Ques. Will dead saints be resurrected in their *mortal bodies*, and afterward *changed* along with the living?

Ans. We think not. Paul is our authority for saying, "It is *raised* a spiritual body"—"*raised* in incorruption"—"power," and "glory." (1 Cor. xv. 42-44).

OUR AUTHORITY

Some facts relative to the return of the Jews mentioned in our last, seemed to directly point to the fulfillment of the prophecies relative to their return, that some seem disposed to question the reliability of our information, Bro. H. A. King writes, "What is your authority for saying that Russia has enacted laws compelling the Jews to leave that country?" (The peculiarity *noted*, was, that just as God had opened up Palestine so that the Jew might return and enjoy a measure of liberty, He, at the same time, was forcing them *from* Russia where about one-third of all that people are living.) We answer, as Brok, that the public press is our authority and it certainly is a disinterested witness; for instance, we clip from *The Pittsburg Dispatch* of today (March 29th) the following:

"Instead of the concessions expected before the anniversary of the Czar's accession to the throne, regarding the position of the Jews, there is increased severity. The Jews are driven to represent themselves as Protestant Christians, to escape expulsion from St. Petersburg. In the Governments of Tula, Orel and Charkoff, Jews in business for many years, are ruthlessly expelled."

THE FORGIVENESS OF SINS

When we speak of a sin forgiven it implies that a sin has been committed, and that the one who committed it is a sinner. And when of Jesus it is written: "Behold the Lamb of God that taketh away the *sin of the world*," we realize somehow that the whole world are sinners and that Jesus is their *Redeemer* from all sin. This is Paul's thought when he wrote: "All have sinned." 1 John i. 10 says: "If we say we have not sinned, we make him [God] a liar." As *all are sinners* and "The *wages* of sin is *death*," we read: "*Death* hath passed upon *all men* in that *all* have sinned." We are in a bad condition in two ways; first, our characters and lives are stained with sin—and secondly because so marred by sin we are cut off from life and placed in the grasp of death. We are apt to take a superficial view of the matter and to think of being *released from death* as the thing chiefly to be desired, but this is a *false view*. If released from death and not from sin which causes death, you would again die. You would die because as a sinner you would have no right to life. The wages or legitimate end of sin is death. "Sin when it is finished bringeth forth death;" and if you could be released from death a thousand times yet not forgiven the sin, you would again be obliged to die.

Our real aim and desire should be to get forgiveness of sins, for then the penalty—death—can be removed legally. And in fact when we are forgiven or justified in God's sight, he is bound by his own justice to release such a forgiven and justified one from death. But can we obtain forgiveness of sins if God's punishment for sin was a *just penalty?* Could he be just and forgive or excuse sin? We answer, No; God's mercy and love can never be exercised at the expense of his justice. How then can we be forgiven? We answer: "The Lamb of God taketh away the sin of the world." Jno. i. 29. Yes, says John (i. 3:5): "Ye know that he was manifested to *take away* our sins and in him is no sin." First, he was manifested, tried in all points yet without sin, that he might after being thus *proved*, act as our High Priest and "*put away sin* by the sacrifice of himself." Heb. ix. 26. "He who knew no sin was made sin for us," i. e. on our accounts he was treated as though he were the sinner (2 Cor. v. 21.), and God "Laid upon *him* the *iniquity of us all*," and "We have redemption through his blood, even *forgiveness for sins*." Col. i. 14. "The blood [life given i. e. death] of Jesus Christ *cleanseth us from all sin*." 1 Jno. i. 7. "We have redemption through his blood, the forgiveness of sins." Eph. i. 7. Thus "Jesus Christ by the grace of God tasted death for every man;" therefore "God for Christ's sake hath forgiven you;" (Eph. iv. 32.) because

Jesus paid it all,
All the debt we owe;
Sin had left a crimson stain,
He washed it white as snow.

And because thus *ransomed* and *bought* from sin with a price, even the precious blood of Christ, the "sins are blotted out when the times of refreshing shall come from the presence of the Lord and he shall send Jesus," etc. Acts iii. 19. For

as God was just to punish for sin and would by no means clear the guilty, so also "he is just to forgive us our sins and to cleanse us from all iniquity" since Jesus paid for us the price of our sins. And if the sin is forgiven will not its wages —death—be abolished? Yes, by ransoming us from sin Jesus obtained the right to destroy death; and when sin is abolished it may well be asked—"O death, where is thy sting? For the sting of death is sin." THANKS be to God who giveth us the victory through our Lord Jesus Christ. Verily, as in Adam all die so, in Christ shall all be made alive. All were condemned to death because of sin and all are justified to life again because "Jesus paid it all."

But what shall we say of those who claim that *Jesus was a sinner*, who claim that he died *for himself*, that he appeared in the world on the "lowest round of the ladder," a sinner among sinners merely to set us an example and by working his way up to life to show humanity how they could work their way up and each *win life for himself?*" We say: God pity them and show them the value of *"the blood of the cross."* (Col. i. 20.) that it was because the penalty of our sin was death, that "he became obedient unto death, even the death of the cross" that we might be *forgiven*. Oh no! Add nothing to their burden; they will have enough to bear; They will find it a difficult task to do as he did—keep the *whole law* blameless, and thus *work their way up to life*. They will in time find a necessity for "forgiveness through his blood," of whom it was written—"Ye shall call his name Jesus for he shall save his people from their sin." By and by they will learn—

"What grace was in the Lamb of God,
Who died to make them free."

The doctrine of *"forgiveness of sins through his blood."* (Col. i. 14) is the one on which the whole fabric of christianity is built. It is the basis of all our faith and hopes as christians. If we are not forgiven, we cannot approach God as "our Father." He is not the father of sinners. Unless forgiven we cannot approach God in prayer, for "God heareth not sinners." We must first have his forgiveness before any of the blessings are ours, as it is written: "Being justified by faith [in the perfection of his offering] we have peace with God through our Lord Jesus Christ." And we must first be forgiven before we can receive the Holy Spirit, as Paul says: Eph. i. 13. "In whom ye also trusted after ye had heard the word of truth—the gospel (good news) of your salvation. (from sin, i. e. forgiveness.) In whom also after ye believed, ye were sealed with the Holy Spirit of promise."

Brethren, "Let us draw near (to God) with a true heart in full assurance of faith, (that our sins are forgiven) having our hearts sprinkled from a consciousness of evil, (sin) and our bodies washed in pure water" (our fleshly nature cleansed by, and brought into harmony with the truth) (Heb. x. 22), and "let us hold fast the profession of our faith without wavering," for, in this—God's way of forgiving sin, "the righteousness of God is manifested" most beautifully and his *justice mercy* and *love* all find harmonious expression for "herein is manifested the love of God, in that while we were yet sinners Christ died for us."

CHRIST OUR PASSOVER

"Christ our Passover is sacrificed for us; therefore let us keep the feast." (1 Cor. v. 7). The passover was one of the most important of the types given to the children of Israel, and was ever observed by them as one of their most solemn feasts. They kept it in remembrance of the *passing over* of their first-born when the tenth plague was visited upon the first-born of Egypt. They commemorated it every year on the anniversary of the event, slaying a lamb each year on the fourteenth day of the first month. They saw only the type. We, instructed by the Holy Ghost through the apostles, are able to recognize the antitype as "Christ our Passover Lamb slain for us"—"the Lamb of God." *Death* would pass upon us, were it not that our Lamb's blood is sprinkled upon us, but in him we have *life*.

As the typical *lamb* was put to death on the fourteenth of the first month, so our Passover Lamb was put to death on the same day. No other day would fulfill the type, and so it was, as we read, Luke xxii. 7. As they feasted on the typical lamb, we feast on our Lamb. It was on this same day that Jesus gave to the apostles the symbols of his broken body and shed blood, saying: "THIS do in remembrance of me"; *i. e.*, keep *this* feast hereafter, thinking of me as your Lamb.

It has for several years been the custom of many of us here in Pittsburgh to do *this; i. e.*, remember the Passover, and eat the emblems of our Lord's body and blood, and it has ever been an occasion of solemn pleasure and communion, and was particularly so this year. We met on the night of March 24th, as usual, at the house of Brother and Sister Conley (it being the most commodious); and ate together the *unleavened* bread —eating, meantime *"the truth"* which it symbolized, viz: That Jesus was *unleavened* (without sin), holy, harmless, undefiled, and therefore food "of which, if a man eat, he shall never die." We said, with Paul, "Christ, our Passover is slain; therefore, let us keep the feast." We saw clearly that because we had Christ within, therefore (soon, we believe), all the church of the first-born will be *passed over*, and spared, as it is written: "I will spare them, as a man spareth his only son that serveth him," and we said one to another, "Watch that ye may be accounted worthy to escape all these things coming upon the world, and stand before the Son of Man."

We read, also, how that if we are Christ's, we are part of the same loaf; to be broken as he was; to die, as he did to the flesh—crucifying the flesh. "The loaf, which we break, is it not the communion of the *body* of Christ? For we, being many, are one loaf and one body." (1 Cor. x. 17). We say, also, that if we would count ourselves parts of that loaf, and be broken, we must *first* "purge out therefrom the old *leaven*" of sin, that we may be like our Master, "who knew no sin."

After supper, we took the *cup*—the wine. As we took it, we remembered that *it* was not represented by the type, the *passover supper*, but that it was the symbol of joy and life. After supper, he took the cup . . . . saying, "Drink ye all of it," and we realized that, when the present night of eating the Lamb with bitter herbs (afflictions) has passed, our Lord will give us the *new life* and new joys, saying, "Enter thou into the joys of thy Lord." And we realized, even now and here, a foretaste of those joys of Paradise. Thus, the wine of our feast was but typical of the joys of the kingdom, when we shall drink it *new* with him, in our Father's kingdom—"after supper."

"DAY DAWN" OR THE GOSPEL IN TYPE AND PROPHECY

This is the title of the new book referred to in our February No. we are pleased to know that it will soon be ready—probably about May 1st. The table of contents before us, show it to contain 28 chapters (probably from 350 to 400 pages) on subjects of deepest interest to all of us. It will we doubt not supply a long felt want, viz: A book containing a connected and well expressed account of our understanding of the phophecies, their import and teaching as well as their harmony with the other teachings of God's Word. In a word "The Law," "The Prophets," and "The Gospel," and their unity.

We cannot but be benefited and strengthened by going over the *time arguments* which establish our whereabouts on the stream of time. Our foundations are so strong, the evidences so many and so weighty, that when fully comprehended, it is *easier to believe* than *to doubt*, the presence of the heavenly Bridegroom. It will *strengthen* and build you up in your most holy faith, we hope. Again it is a pleasure to have a book to hand to your neighbor and friend written in a simple but *scholarly* manner. (Though we have not seen the *MS.* we have reason to expect all of this from our brother's pen.) Bro. Paton of Almont, Mich., one of our regular contributors is the author. Bro. A. D. Jones, Pittsburgh, Pa., also a correspondent is the publisher.

It is unnecessary to say that the book is not gotten out for money making purposes, but for the glory of God and blessing of the household of faith. We are authorized to say that any interested but unable to pay can have the book FREE. To those who can pay, the price will be

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Orders should be addressed to A. D. Jones, Pittsburgh, Pa.

"TO EVERY SEED HIS OWN BODY"

Paul in 1 Cor. xv. has given us the clearest and most explicit account of the resurrection to be found anywhere in scripture. He commences with Jesus and *His resurrection* and shows that we have many and reliable witnesses "that Christ *died for our sins,*" and that he was buried and was raised the third day, (after his *death,*) &c. He thus proves Christ's resurrection as an evidence of the power of God to raise the dead in general, for remember this was the general proclamation of the Apostles—viz: "They preached through Jesus, (the value of his death as our redemption price) the resurrection of the dead." With close argument Paul reaches the conclusions of verses 20-22. (Diaglott.)—"But now Christ has been raised from the dead a first fruit of those having fallen asleep. For since through a man there is death, through a man also there is a resurrection of the dead; for as by Adam all die so by the Anointed, also, will all be restored to LIFE." Not merely to the measure of life now possessed by men, but gradually to the *"perfect"* human life as illustrated in first Adam before sin and death began their work.

"But each one in his own rank, *Christ,* a first fruit." God has time and order for everything, and He has wisely arranged for various ranks or orders or companies in the resurrection. All are to be raised, but each in his own rank: Christ first, afterward, they who are Christ's in (or during) his *presence.* Only these two are specifically mentioned, and yet that the others will be raised afterward in their own orders is certain, since it is positively stated, (vs. 22,) "All will be restored to life." This work of restoring progresses during the millennial age which is called "the times of restitution of all things," and when the work of restoring to life and all that was lost through sin and death is complete, then the end of that age will come. "Then cometh the end when he shall deliver up the kingdom to God, even the Father," Jesus, during that age having put down *all enemies.* "Even *death,* the last enemy will be rendered powerless."

This concludes Paul's argument, but he pauses to answer some questions, (vs. 35.)—"But some one will say: How are the dead raised up, and in what body do they come?" Will it be the same particles of matter that once constituted their bodies? Hear Paul's answer: You have illustrations before you in nature; the grain you plant never comes up again; it dies and wastes away, but God gives another grain just like it, of the same *kind* and *likeness.* If you sow wheat you will get wheat; if you sow tares you will get tares. God will give "to every *seed* his own body." Now apply this same principle to the resurrection. What body you will have depends upon what seed you are of when buried. If you are "of the earth, earthy," when you die you will be raised up to the standard of the head of your kind—the perfect natural man. But if with Jesus you have given up the flesh life, crucified the flesh, and through him become a new creature, a "partaker of the *Divine Nature,* you are no longer of the *natural seed* but of the *Spiritual.*" "THE *seed* of Abraham," (Gal iii. 29.) And if in the resurrection God gives "to every seed his own body," then all who are of the *spiritual seed* will get a *spiritual body,* just as surely as the natural seed will have its own body. "Of what kind the *earthy one,* (Adam) such, also, (will be) the *earthy ones,* (when raised) and of what kind the *heavenly one,* (Christ,) such also, (will be) the *heavenly ones*" (when raised). ["Diaglott."] "There is a natural body, and there is a spiritual body," and which you will have, depends on which *seed* you are of when buried.

Vs. 39:—This need not seem strange to you, for though you have never seen a spiritual body, yet, you can see this to be reasonable, and in harmony with God's dealings generally as you see them every day—even of *fleshly bodies,* there are different sorts and grades—the fowl, fish, beasts, &c., different, yet all *flesh;* so God has diversities, and you have no reason to dispute, when I, Paul, say that there is a grander body than any of these, a spiritual or heavenly.

Vs. 40:—Man, when restored to the glory of the earthly again, brought back *to perfection,* though he will then be a truly glorious being, will yet be far different from a heavenly body. Both will have glory, but the glory of the heavenly is one thing, and the glory of the earthly is quite another thing, just as the glory of a star is beautiful, yet different and less than the glory of the sun. When our change takes place, we shall shine forth as the *sun* in the kingdom of our Father.

While it doth not yet appear what we shall be, for we have never seen the glory of the heavenly, yet Paul gives us certain general characteristics of those who will have part in THE resurrection, (the chief or first). The Greek language has a peculiar way of expressing emphasis by the use of the article *the.* It is used here by Paul to distinguish between the resurrection of the "little flock," the "blessed and holy" who have part in the "first resurrection," and the resurrection of the natural seed. He says, (vs. 42-43. Diaglott.)—"Thus is THE resurrection of THE dead: It is sown in corruption, it is raised in *incorruption,* it is sown in dishonor, it is raised *in glory;* it is sown in weakness, it is raised in *power;* it is sown an animal body, it is raised *a spiritual body.*"

Thus closes Paul's argument regarding the *resurrection;* but lest some should be perplexed and wonder how any could become *spiritual bodies,* if they should be alive when their Lord comes, he explains: "Behold, I show you a mystery, we shall not all sleep, but we must all be changed."

The overcomers—church of the first born—are represented as becoming "dead to sin," "crucifying the flesh," even during the *present life,* and yet though *dead* to sin, *alive toward God* through Jesus Christ. Here, the figure used represents *the body dead,* but the *spirit* (will or mind,) *alive.* Thus *every overcoming* christian has a germ of *spiritual life* in a *dead body.* "*I live;* yet not I, (I am dead,) but Christ liveth in me." If such an one loses the *present* life, is it his death? No, that took place before. Was it the death of the spiritual life within? No, it cannot die. "He that believeth on (into) the Son, *hath* everlasting life." Such only "sleep," but we shall not *all* sleep, but we shall *all* be *changed* in a moment," (vs. 53,) and instead of living in this *dead* body, fast decaying away, we shall have it *changed,* for this corruptible must put on incorruption, and this mortal must put on immortality." Thus our *death* takes place before we enter the grave, and our life begins and grows for a while before we get the body which God has designed for us. "like unto Christ's glorious body."

The succeeding verses, as before considered, show the grand work upon which we enter when *our seed* gets its own body: and, the prophecies which will then begin to be fulfilled.

THE SIN OFFERING

LEV. ix.

As we found in Lev. xvi, a detailed account of the work of atonement, (March No.) so in chapter ix, we have a brief outline of the same which shows some of the features of the work quite prominently. Chap viii, closes with an account of the seven days (or complete) consecration of the priests, (Feb. No.) and this ninth chapter pictures the work which follows the consecration of each individual priest. It began with the *Head,* and continues until it is true of every member of "*the body*"—i. e. after complete consecration comes *sacrifice.*

In this scene the entire work of the Gospel Age (*the sacrificing,*) as well as the beginning of the work of the Millennial Age (the showing of God's glory) are represented as though accomplished in a few hours.

Let us now consider the *sin offering,* omitting the Peace and Burnt offerings. Vs. 2 and 3. Moses said unto Aaron: "Take thee a calf for a sin offering," and unto the children of Israel, "Take ye a kid of the goats for a sin offering." "And Moses said, This is the thing which the Lord commanded that ye should do and the glory of the Lord shall appear unto you." Ver. 6. That is, this work of sacrificing, &c., must be done before God can reveal himself to you in glory. The sinless pair in Eden could and did commune with God, but sin entered and God broke off the intercourse of the sinner, and as long as man is thus a sinner it cannot be restored, consequently it became necessary to introduce the *Gospel Age* as a "Day of Atonement"—a time during which Jesus Christ, by death is made a propitiation—mercy seat—for *our* sins, and through the death of His thus ransomed body (the church), he is a propitiation "also for the sins of the whole world."

When the sacrifice of Head and body is complete, God will recognize the whole world as *justified freely,* as he now recognizes the church, and then as at first, "The glory of the Lord shall be revealed and all flesh shall see it together." When the sacrifice for the world is ended, the results of harmony with God will flow to *them.* Just as when the sacrifice of the "*head*" for the church was complete, the Holy Spirit was given to all the church at Pentecost, so when the work of "atonement," sacrifice *for the world* is over, they will be

similarly blessed, as it is written—"After those days I will pour out my spirit upon *all flesh.* Pentecost was merely a *first fruit* of the Spirit, the remainder will be like it, but more general. Pentecost was the early rain, but God has promised—"I will give you the *early* and the *latter* rain."

The first sacrifice was Aaron's—typical of how Christ's must precede all others and his blood must consecrate the altar. Aaron therefore went unto the altar and slew the calf of the sin offering which was for himself, (Ver. 8.) i. e., which represented himself. Our high priest did not offer a calf for himself, but actually "offered up himself." Lev. xvi. (March No.) showed us that this offering of himself was as a sin-offering for *himself*—the body, the little flock—and *his house*—the Levites, the great company. "And the sons of Aaron brought the blood unto him and he dipped his finger in the blood and put it upon the horns of the altar and poured out the blood at the bottom of the altar." (Vs. 9.) The horns are typical of the power of the altar; their being covered with blood, seems to say that none can fully appreciate the power of this altar of sacrifice, without first recognizing *the blood.* Thus seen, all the power of the altar was attained only through the blood. The horns of the altar reached in every direction—north, south, east and west; so God's power to all men is unlimited, but he chooses to cover all the *power* with the *blood* of atonement. And if we understand that type aright, it teaches that God's *power* toward all men to save them, is exercised only through the sacrificed life—the death of Jesus Christ our Lord, and "I am not ashamed of the Gospel of Christ, (that Jesus Christ, by the grace of God, tasted death for every man,) for *it is the power* of God unto salvation to every one that believeth."

The blood poured at the bottom of the altar, shows that there was an abundance; it covered the altar and plenty to spare. The action of the Priests in bringing the blood, seems to show that all who will be priests, will, as an individual matter recognize the value of the blood of Jesus, and personally realize *the power* of God in Christ, (the horns under the blood).

The fat and kidneys were not offered upon the altar, probably representing the inward and outward affections of Jesus. These affections were not things condemned in man, and consequently, were not given as a part of *the ransom.* The gall was added, possibly, representing some of his bitter experiences in connection with the sacrifice; these, God accepts as a Burnt offering, or sweet savor, but the *flesh* and *blood,* (man's fleshly nature and life,) being forfeited by sin, Jesus gave his *natural life* and *fleshly nature,* upon which sin had no claim, with it to redeem from the condemnation of sin, man's natural body and life.

These things, the fleshly nature represented by the flesh and hide—were burnt, *destroyed*—without the camp. All mankind was under condemnation of complete destruction of life and body, when Jesus came forward and gave his *life* for ours, and his *body* for ours—the Father giving him another life and body, viz.: spiritual, when he raised him up. And now we preach through His name, that because He thus gave himself a *ransom,* man will be released from the condition of death, and that in God's "due time," there will be *"a resurrection,* both of the just and unjust"—and that the merit of his obedience, "even unto death," is as far-reaching in its effects upon the human family for its release from *death,* (and all that word means,) and the restoration of life, *as it was* before sin and death were known, as far-reaching, we believe, as was the disobedience of Adam to destroy *that life* and produce *this death.* And as through the *disobedience* of one man, many were constituted sinners, so, also, through the obedience of one, many will be constituted righteous, i. e., justified. Rom. v. 19, "Diaglott."

Vs. 15: "And he brought the people's offering and took the goat which was the sin-offering for the people, and slew it and offered it for sin as the first," (the calf). This goat of the sin offering, we think, represents the church, which, by faith and obedience even unto the crucifying of the fleshly nature, becomes *"His body."* (See March No.) Vs. 22: "And Aaron lifted up his hand toward the people and blessed them, and came down from offering of the sin-offering," &c., "And Moses and Aaron went into the tabernacle of the congregation and came out and blessed the people." Jesus, *our head,* entered the holy of holies, 1800 years ago as *"our forerunner,"* and this word *fore*-runner, indicates that we are *to follow him there;* that he *went in* first with the *blood* (evidence of *death,*) of the *bullock* and sprinkled, then came out and took in the blood of the *goat,* representing *our* entrance with him, we saw illustrated in Lev. xvi., but the picture we now consider, shows not the separate entering of the head and body, but their entrance when united—made one. Aaron stands at the altar and slays both bullock and goat, and when all *sacrifices are ended,* (the close of the gospel age,) he goes into the tabernacle representing head and body complete. When our sacrifices are ended, and head and body are complete, we shall come into the presence of our Father, and the work being accepted of him, He authorizes us to go forth and bless the people—"In thy seed shall all the families of the earth be blessed, which seed is *Christ,* and if ye be Christ's, then are ye Abraham's seed and heirs"—of this promise to bless all the people.

Here it is that the Aaronic pristhood ends and the Melchizedek priesthood begins, the one typical of our career of suffering and death, the other represents our exalted condition as, with Jesus, "a King upon His throne," blessing all people. "And the glory of the Lord appeared unto all the people." ("The glory of the Lord shall be revealed and all flesh shall see it together.") Vs. 24: "And there came a fire out from before the Lord and consumed upon the altar the burnt offering and the fat, which, when all the people saw, they shouted and fell on their faces." A fire from the Lord indicates his acceptance and perfect satisfaction with all the work of atonement as done, and no wonder all the people prostrated themselves before God. We believe it will be so in the next age when the world can—

"see what God hath wrought,
Then they'll praise him, praise him as they ought:
Looking back *we'll* praise the way,
Jesus led us, led us day by day."

And we will rejoice that we were accounted worthy to suffer with him and to be glorified together.

Moses directs in all the affairs of this type; probably representing *"the law"* which indicates to us, God's will. What in the other picture was indicated by the *taking in* of the blood, is here represented by Moses' going in with Aaron. So to speak, "The Law" goes into the presence of God with us, declaring: The sacrifice is complete, the price paid, the full ransom of the world. "The righteousness of *The Law* is fulfilled in *us.*" It would seem further to teach that when the church leaves the world and enters the presence of God, (the holy of holies,) *law* and order leave also, which would of necessity produce anarchy and confusion, and this part of the type seems to agree with the statements elsewhere made of the "time of trouble" and reign of terror which will be upon the earth after the Bride leaves it. When "the salt of the earth" is removed, the mass becomes greatly corrupted; but when the glory of the Lord shall be revealed at the close of this day of wrath—when "He shall appear," and *"we also appear with him,"* the blessing will commence and *with us* come *law and order,* (as typified by Moses appearing again,) and assists in blessing the people.

But while thinking of our glorious work of blessing the world in the future, we should not forget, nor neglect our *present* privileges in this direction, for remember, Aaron blessed the people before he went into the holy place: So all who, as members of that body, have crucified themselves, should seek, so far as they have ability, to "Do good unto all men, especially unto those of the household of faith." Let us bless now, as in the future, *temporally and spiritually,* as we may be able. We can all certainly bless some, spiritually. May not "the deep things of God" be equally as blessed to others as to you? Be not selfish, be not negligent, be not slothful servants. Freely we have received, freely let us give.

THE TIME OF TROUBLE

The time of trouble nears,—"it hasteth greatly;"
Even now its ripples span the world-wide sea;
Oh! when its waves are swollen to mountains stately,
Will the resistless billows sweep o'er me?

Or, terror-stricken, shall I then discover
A glorious Presence 'twixt the sea and sky,
Treading the waters!—Earth's Imperial lover,
His words of cheer,—"Be not afraid,—'tis I!"

Will a hand, strong, yet tender as mother's,
From the dark surging billows lift me out?
With soft rebuke, more loving than a brother's;
"Of little faith! O, wherefore didst thou doubt?"

Montrose, Pa. A. L. F.

WRITE AT ONCE

The editor purposes making a trip east from Pittsburgh as far as Lynn, Mass. It will afford him pleasure to stop off at different points not too far from the main roads and meet with the "*two's and three's*" in a private way; or if deemed advisable, would be glad to address public meetings on "*Things pertaining to the kingdom of God.*"

Our readers are much scattered, some places 2 and 3, and on up to 50. Many places they are totally unacquainted with each other, and thus lose the sympathy and comfort which our Father designed should come to them by "The assembling of themselves together as the manner of some is." It is His design that we should "Edify one another," and build each other up in the most holy faith. The proposed meetings we would hope, might conduce to personal acquaintance.

Those desirous, should address, *at once*, so that we can lay out our route, &c. [No charge made nor money taken.]

CHRIST AS A SOWER

In the thirteenth chapter of Matthew, are given two parables, in which the Son of Man is represented as a sower. The first of them is usually called the parable of the sower, and the second the parable of the tares and the wheat. These parables are related to each other, but should not be confounded. We may learn something by comparing them; and in the application of these two parables, we have the advantage of the fact that the Saviour explained them both. We must regard it as a fundamental principle in the interpretation of parables, that when the Lord explained them they need no further explanation. It is probably true that no two parables teach, or illustrate, exactly the same thing. So, after having given the parable of the sower, and explained it, when the word says, "*Another* parable put He forth unto them" (Ver. 24), we may safely conclude He had something *more* to communicate—that some additional truths were to be illustrated.

Christ is the sower in both parables. It is *stated* so of the second parable (Ver. 37), but we learn that He is the sower of the first parable by the nature of the seed sown. We think all admit this.

In the first parable the seed sown is the "*word* of the kingdom" (Ver. 19), and in the second "the good seed are the *children* of the kingdom." (Ver. 38.) In the first it is *truth*, and in the second, *persons*. Some one has called this distinction a *foolish* one, and said that the Son of Man does not sow persons. This only proves that such an one does not understand the parables. Whoever calls the distinction foolish charges the *Saviour* with folly, for it is His own explanation. The reasonableness of the distinction between the two kinds of seed will be seen when we consider the distinction in the fields.

In the first parable the field of operation is the *heart* of each individual, who hears the word of the kingdom (Ver. 19), and in the second "The field is the *world*." (Ver. 38.)

We, be it remembered, are not responsible for this distinction—these are the Lord's own words. The word "world," above quoted, is not *aion*, as in the next verse—"The harvest is the end of the *world*" (aion—age), but it is translated from the Greek word, "kosmos." This word is used when the general *order* of things is meant, as when the "world that then was" (before the flood) is referred to. (2 Pet. iii. 6.) It is also used when the *people* are meant, as, "God so loved the *world*;" "Behold the Lamb of God, that taketh away the sin of the *world*;" and all similar passages. There is another shade of meaning in the word, as used in several places, as: "God sent not His Son into the *world* to condemn the world." Jno. iii. 17. "Christ Jesus came into the *world* to save sinners." (I Tim. i. 15.) "Love not the *world*, neither the things that are in the *world*." 1 Jno. ii. 15. Any thoughtful reader will readily see the difference between the world as a *place*, as used in these several scriptures, and the world of mankind who live in that place, and whom Jesus came to save.

"The field is the world"—that is, Christ planted His church in this world to accomplish a certain work which Christ came into this world to do, or set in motion.

Any one might see that there is a clear difference between sowing the *word* of the kingdom in the hearts of men, which work began where the personal ministry of Christ began, and the planting of the *church* in the world, which did not take place until the day of Pentecost. As the church of Christ was to be composed of *converted* sinners, it was necessary that the word of the kingdom, as a converting power, should be preached, for a time, before the founding of the church. For proof that the word, understood, *is* the converting power, see verse 15. The sowing of the word, in parables, and the explaining of them to some, went on during the ministry of Jesus, but He spoke of the building of the church as future. "On this rock I *will* build my church." Matt. xvi. 18. The foundation was not even laid until Christ was risen—a spiritual being. The building is a spiritual house, and is built on a spiritual rock. The true church has always recognized and worshiped a living spiritual Christ—there is no other. Keeping in mind the above facts, we will see that the parable of the sower must have begun to be fulfilled three years and a half sooner than that of the tares and wheat, and we may see why it is *never* said, "The *kingdom of heaven* is likened to a sower." It is simply, "Behold, a sower went forth to sow." In the other parables it is "the kingdom of heaven" that is represented. The reason is obvious: there was no church of Christ, or kingdom of heaven, until the day of Pentecost. The work of sowing the word was to *prepare* for the establishment of the church in its due time, and the "holding forth the word of life," or preaching to the unconverted, has been carried on through the whole dispensation, for the purpose of converting them, and so *preparing* them for a place in the kingdom. The relation and harmony between the two parables can be seen far more clearly by preserving the distinctions made by the Saviour, between the two kinds of seed, and the two fields, than by confounding them. The first parable prepares the way for the other. The first deals with the individual; the second, with the church collectively. The first parable has only one kind of seed—the word. Three out of four classes of hearers brought forth no fruit. In the one class that received the word in good ground ("an honest and good heart;" Luke viii. 15.) there is a variety in the amount of fruit—"Some an hundred fold, some sixty fold, and some thirty fold." Ver. 8. All who bear *fruit* in any degree are evidently "the children of the kingdom"—the branches, weak or strong, of the living Vine, for "Every branch in me [says Jesus] that beareth not fruit, He taketh away."

In the parable of the tares and wheat there are two sowers and two kinds of seed, both explained by the Saviour. The Son of Man sowed the good seed—"the children of the kingdom," as we have seen, and the devil sowed the tares—"the children of the wicked one." There is a clear contrast between the "children of God" and the "children of the devil." There is, as we have admitted, a variety among the children of God—some are babes, and some are more fully developed, but the Bible recognizes no such absurdity as that the children of the devil are at the same time Christians, and it is passing strange that any Christian ever should have invented or promulgated such an idea.

The apostle John speaks of the variety among Christians—little children, young men and fathers—(1 Jno. ii. 12-13), but makes a contrast between the Church and the world. "We know that we are of God, but the whole *world* lieth in wickedness," (literally "in the Wicked One"). 1 John v. 19. "In this the children of God are manifested, and the children of the devil: whosoever *doeth not righteousness* is not of God, neither he that loveth not his brother." 1 Jno. iii: 10.

It is true that Paul recognizes the fact that Christians have the old man—the flesh—to contend with, and hence the warfare spoken of in Rom. 7. But Paul clearly shows that whoever has the Spirit of Christ is a son of God, and "if any man have not the Spirit of Christ, he is none of His." Rom. viii. 9-14. "Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you." Those in whom the good work of the Spirit is ever begun, are counted on the *living* side—"risen with Christ,"—and not on the side of death and the devil. This is our encouragement, and also makes us debtors, not to live after the flesh but after the Spirit.

When Jesus says, "The tares are the children of the wicked one," let no one say, the tares are *errors*, sown in the hearts of Christians, or that the tares are carnal Christians—"babes in Christ." If the tares are *errors*, then the tares are not *persons* at all; so if the wheat be *truths*, they are not *persons* at all. But again, if the wheat mean truths in the heart and the tares mean errors in the same heart, then the harvest is not a separation of persons at all, but simply a cleansing of the hearts of Christians from error; but this would neither agree with the teachings of Jesus nor with the theories of men who make such applications. The harvest is a separation of two classes of persons, who were permitted to "grow together until the harvest." Ver. 30. But if the tares are *of* the world, are all the world tares? No; only men of the world who get so far out of their place as to *profess* to be Christians, are tares. The tares are the unconverted men in the Church—sown among the wheat. Ver. 25. If a farmer sows a field with chess, the chess is not then a weed, but it is a weed when sown among the wheat. It has *always* been the duty of Christians to grow in grace and in knowledge, and no per-

son can advance in knowledge without discarding some error or mistaken ideas. The Apostles were constantly exhorting and warning the early Christians against errors, and those who advanced them. "Prove all things, and hold fast that which is good," has always been both the duty and privilege of Christians. But if wheat be truth, and tares errors, then these Apostles contradicted the Saviour. How would his words sound thus paraphrased: "Shall we root up the error? He said, Nay, lest while ye root up the error, ye root up the truth also. Let both truth and error grow together until the harvest, and then I will say to the angels, Gather ye together first the errors, and bind them in bundles to burn them, but gather the truth into my barn." And the errors are to be cast into a furnace of fire, where there is wailing and gnashing of teeth. If we would escape such absurd conclusions, let us cling to the Saviour's own explanation of wheat and tares. But, it may be asked, has it not always been the duty of the Church to cast out unconverted men? I answer, No. Men who committed outrageous sins, could be known, and were to be dealt with; but merely for not being Christians, they could not be dealt with. An unconverted man, a man who *loves* not our Lord Jesus, might be outwardly consistent in conduct, and yet give no real evidence of being spiritual. But man is not competent to judge in such cases. Hence Paul says: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Cor. iv. 5. And yet, in the next chapter, he tells them to deal with the fornicator, "To deliver such an one to Satan for the destruction of the flesh," &c. Men could deal with sinners, but when it was a heart work, a question of motive, they could not deal with it. They might make a mistake, and men have often made such mistakes. Of such Jesus said: "Nay, lest while ye gather up the tares, ye root up the wheat also. Let both grow together till the harvest." Then the angels, of superior power and wisdom, will do the work of separation. In harmony with this, Paul says, "If any man *love* not our Lord Jesus Christ, let him be anathema maranatha." That is: "Let him be cut off. The Lord cometh." 1 Cor. xvi. 21.

This may be an additional proof that the coming or presence of the Lord and the angels is due in the time of the harvest.

As the parable of the sower begins sooner than that of the tares and wheat, so it ends sooner. The first does not include the harvest work, while the latter does. The harvest of the Jewish age was the beginning of the gospel age; so the harvest of the gospel age is the beginning of the Millennium.

There was a sense in which the Jewish age ended at the Cross, and another sense in which it was extended 37 years. So, we believe, there is a sense in which the gospel age ended in 1878, and another sense in which it is extended 37 years, or until 1914.

The closing work of the Jewish age included the burning of the chaff; Matt. iii. 12; the closing of the gospel age includes the burning of the tares; Matt. xiii. 40. In this there is a parallelism, but there is one grand event here that had no pattern at the dawn of the gospel—that is, the translation of the saints. "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape those things that shall come to pass, and stand before the Son of Man." The saints shall execute the judgements written, as did Aaron with Moses. "Then shall the righteous shine forth as the Sun." J. H. P.

THE SIGN OF HIS PRESENCE

The disciples ask, "What shall be the sign of Thy parousia, (presence, Emp. Dia.) and the end of the world?" (Matt. xxiv. 3.) The first words of the recorded answer show the need of a sign. Take heed, let no man deceive you, for many shall come in My name saying, "I am Christ," and shall deceive many, (Vers. 4-5). A sign will enable those who obey this injunction to discern between the false and the true.

Again, a sign will be needed because of the obscurity which marks the period of his return. His presence is not to be accompanied by such physical demonstrations as shall make all aware of it. But as the days of Noah were, so shall also the presence of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them all away, so shall also the presence of the Son of man be, (Vers. 37-39.) All things will indeed continue as from the beginning. How then will the church be aware of His presence, except by a sign?

This sign will not be given to all. Only those can see it who have obeyed his commands, and these cannot show it to the unfaithful. They are the ones whose hearts are not overcharged with surfeiting and the cares of this life. Their hands are clean and their hearts pure. Paul calls them "children of the light," and says that because they are of the light, that day shall not overtake them as a thief. 2 Thess. v. 4.

We are now prepared to consider the nature of this sign. Christ describes it in answer to the question asked by His disciples, "What shall be the sign of Thy presence." He says: "Then if any man shall say to you, Lo, here is Christ, or there, believe it not, for there shall arise false Christs and false prophets, and shall show great signs and wonders, inasmuch, that if it were possible they shall deceive the very elect. Behold, I have told you before, wherefore if they shall say unto you, behold, He is in the desert, go not forth; behold, He is in the secret chamber, believe it not. For as the *lightning cometh out of the east and shineth even unto the west*, so shall also the presence of the Son of man be." (Matt. xxiv. 23-28). This "lightning" cannot be natural light, else His presence would not be likened to the days that were before the flood. Spiritual light is divine truth. Hence a great and wonderful unfolding of truth is all that the Bible gives us a right to expect during the presence of the Son of man, and before translation. Some teach that He may appear to us before we are made like Him. But we know not where the Bible gives us any warrant for such expectation. On the contrary it is written, "It doth not yet appear what we shall be, but we know that when *He* shall *appear* we shall be like Him, for we shall *see* Him *as He is*." (1 John iii. 2). Again, "When Christ, who is our life, shall *appear*, then shall we also *appear with Him in glory*." (Col. viii. 4). Hence we urge on those who are "looking for that blessed hope and the glorious appearing of our Lord and Saviour Jesus Christ," the Saviour's command, "Take heed let no man deceive you." The light of truth made plain by the Spirit, is the only promised guide, while here we wait. And this to us, is far more convincing than any physical manifestation could be. L. A. A.

GOD'S PURPOSE

It is God's purpose to save a lost world. This work is committed into the hands of Jesus Christ, whose work is expressive of the wisdom, power and love of God. The end gained is the *fruit* of God's love. An imperfect view of the *fruit*, must cause an imperfect idea of the love itself, and the effect must be an injury to us. "A child is known by its doings," and "A tree is known by its fruit." The Lord says, "Come let us reason together," "Are not my ways equal?" An appreciation of His ways and doings is akin to sympathy and fellowship. Knowledge and love are certainly related to each other;—love appreciated, produces love. "We love Him because He first loved us," and love makes obedience cheerful. Gratitude and love are the springs of successful human life. Oh, that we may be in sympathy with God's purpose. That purpose is variously expressed. "Her seed shall bruise thy head." Gen. iii. 15. This threatening of death to the serpent means blessing to mankind. He destroys the enemy to deliver the captives. Heb. ii. 14-15. The opening chapters of Genesis give the entrance of the curse of sin and death, and the last chapters of Revelation reveal the success of God's plan,—"There shall be no more curse." Rev. xxii. 3. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." (xxi. 4.) The history of the past is in harmony with human experience, and the hope revealed is in harmony with human necessities, and the Bible is thus shown to be in harmony with facts and with itself. What was implied in the threatening against the serpent, was expressed two thousand years later in God's covenant with Abraham: "In thy seed shall all nations—'kindreds'—'families'—of the Earth be blessed." From that time dates the *promise* of God, which the *law*, given four hundred and thirty years after, could not disannul. Gal. iii. 17. The divine nature or spirit is the basis of the success, and is imparted, not by law, which cannot give life (Ver. 21), but by the "exceeding great and precious promises." 2 Pet. i. 4. The going forth of the word of the Lord, in all ages, or in all stages of its development, must have reference to the great end; as when man builds for a home and its comforts, he keeps that in mind when the stones are being quarried, the timbers hewn, the foundation laid, and through all the steps of building. Of His own word the Lord says: "It shall not return to me void, but it shall accom-

plish that which I please, and it shall prosper in the thing whereto I sent it." Isa.lv. 11. "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand, he shall see of the travail of his soul and be satisfied." liii. 10-11. "He shall not fail nor be discouraged, until he shall have set judgment in the Earth, and the isles shall wait for his law." "He shall not quench the smoking flax nor break the bruised reed until He bring forth judgment unto victory." "The Lord shall make bare His holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God." lii. 10. "All the ends of the world shall remember and turn to the Lord, and all the kindreds of the nations shall worship before Him, for the kingdom is the Lord's and He is the Governor among the nations." Ps. xxii. 27.

"When Thy judgments are in the Earth, the inhabitants of the world will learn righteousness." Isa. xxvi. 9. These are but a sample of the prophetic utterances dictated by the spirit of Christ, and the New Testament takes up the strain and carries it forward to the glad climax. "Behold the Lamb of God that taketh away the sin of the world." Jno. i. 29. "That was the true light that lighteth every man that cometh into the world." "Behold we bring unto you glad tidings of great joy which shall be unto all people." "Glory to God in the highest, and on Earth peace and good will toward men."

"He must reign until He hath put all enemies under His feet. The last enemy that shall be destroyed is death." He "gave Himself a ransom for all to be testified in due time." Because of His humiliation and obedience "unto death, even the death of the cross, therefore God also hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, in heaven, in earth, and under the earth," &c. Phil. ii. 9-10.

"All nations shall come and worship before Thee, for Thy judgments are made manifest." Rev. xv. 4. These broad and sweeping statements are the common utterances of the Bible, in reference to the ultimate result of the work of Christ, and the only exception to the final salvation of all, is in the case of those who sin willfully after they have come to the knowledge of the truth; or who having been begotten of the spirit by the word of truth, fail to come to the second birth, and so *are not counted.* All who ever come to perfect spiritual manhood, that is, the image of God, will retain it, and when the work is finished sin and death will be unknown.

God's work is one of *order* as well as love, overlooking which the love is obscured. The consummation is to be reached by the various steps, called ages, each age having its own part of the work to do. No age has been too short for its purpose. The succession of ages indicates the progressive character of the plan. Before the flood but little law or light was given, and men were left to work out the natural life of sinful flesh to its legitimate consequence—death. The great fact must be *proved* that "All flesh is as grass." Until man has learned this lesson he knows not how truly to lay hold on the arm of the Lord extended to help. Sin existed, but was not imputed, nevertheless death reigned, even over the irresponsible. Rom. v. 13-14. Sin was not properly known, as "exceeding sinful," but was counted as in a dormant or "dead state," The sinner was conceited, until the law came. Says Paul: "I had not known sin but by the law, for I had not known lust unless the law had said: 'Thou shalt not covet.' But sin taking occasion by the commandment wrought in me all manner of concupiscence. For without the law sin (existed but) was *dead.* For *I* was alive without the law once, but when the commandment came, sin *revived* (lived *again*) and I died." Rom. vi 7-9.

It is clear that Paul is not speaking of the original entrance of sin and death, for sin *revived,* but of the effect of the "law that was added because of transgression," to give the "knowledge of sin" and show it in its true character as "exceeding sinful." Ver. 13.

In the Patriarchal age the *Promise* of a Deliverer was given, and in the Jewish age, in addition to the giving of the law, which condemns man and cannot save, there was developed by types and prophecy much light in reference to the coming Saviour. God only dealt with the Jewish nation during that age, and they gained the impression that He cared little or nothing for the other nations. They were as the literal descendants of Abraham through Isaac, the "seed according to the flesh." But "the children of the flesh," says Paul, "are not the children of God, but the children of the *promise* are counted for the seed;" Rom. ix. 8, and adds: "We, brethren, as Isaac was, are the children of the promise." Gal. iv. 28. From all of which it is evident that the *church* of Christ is the Seed, that the gospel dispensation is the period for its development, and therefore the real work of bruising the serpent and blessing the nations belongs to an age after Christ comes and gathers His church to Himself and to a share of His glory. During this gospel dispensation the church has quite naturally fallen into a similar error as that of the Jews, that their dispensation was final, and that none could be blessed beyond. While the truth is that God, in the gospel age, has been "taking out a people for His *name,*" for the very purpose of sharing with Him in the greater work of saving the world. That the church have been objects of His special care and love is true, and all the angels of heaven have been to the "heirs of salvation" ministers of mercy. Heb. 1. We can, with these facts before us, more fully appreciate what it is to be "*called according to His purpose.*" That purpose is to bless the world in the ages to come. Eph. ii. 7. Here is the High Calling of God in Jesus Christ. And to fit us for our work, we are called unto holiness, and called to pass through trials and peculiar difficulties, as fire to refine and purify us. "These light afflictions work out for us a far more exceeding and eternal weight of glory." "And all things shall work together for good to them that love God;—to them that are the called according to His purpose."

In view of the exceeding weight of glory promised, we may well, like Paul, count all else loss that we may win Christ.

Oh, that we may forget the things that are behind, and keeping the eye on the mark, *press on* for the heavenly prize, Phil. iii. 13-14. J. H. P.

LIVING SACRIFICE

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. xii. 1.

This is Paul's exhortation to the church—a comprehensive sermon in one verse. They were "brethren" in Christ, having been "planted together in the likeness of his death" (vi. 5), and yet had not made a complete sacrifice. They had not yet apprehended that for which Christ had apprehended them. Phil. iii. 12.

That condition is the "mark"—the winning post—"for the prize of the high calling," toward which all in Christ are urged to "press."

This is attainable, but a sacrifice is demanded—the crucifixion and death of the "sinful affections and lusts." Death by *crucifixion* is a painful process. "They that are Christ's have *crucified* the flesh,"—"the old man," "that the body of sin *might be* destroyed." Rom. vi. 6; Gal. v. 24. This is Christ's object in reference to us, and we are urged to keep this object ever in view. "He that is dead is freed from sin." Now if we be dead with Christ we believe that we shall also live with Him:

"Knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over Him. For in that he died, he died unto sin once, but in that He liveth, He liveth unto God. Likewise reckon ye yourselves also to be *dead* indeed unto sin, but alive unto God."

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. vi. 7-12. The practical import of all this is, that we sin not, keeping the body under subjection to the law of the spirit, the new nature in Christ Jesus, and so bring forth fruit unto holiness. This kind of dying is indeed a painful process, but it is a *voluntary* sacrifice which is required. This is not the curse which was pronounced on Adam: "Dying thou shalt die." *That* death "passed upon all men," "even upon those who had not sinned, after the similitude of Adam's transgression." Rom. v. 12-14. From *that* curse reconciliation is effected by the death of *Christ,* who gave Himself a ransom for all. Rom. v. 10. It is the *voluntary offering of redeemed* life which God seeks and which is pleasing to Him. He, by the price paid, had become rightful possessor. "Ye are not your own, ye are bought with a price, therefore, glorify God in your body and in your spirit, which are his." He is Lord and Master; we are called upon to admit his claims, and thus be at agreement with God. "Be ye reconciled to God," may be applicable to the unconverted, but it was addressed to Christians. See 2 Cor. v. 20.

It is not to be inferred that because Christ's death is presented as an example of *voluntary obedience* to the will of God, which we are to *follow,* that therefore this was the only feature or object of his death. His death is as a ransom, *meritorious,* but it is none the less exemplary on this account. He *gave* His life, on which the law had no claim, to redeem man's life, on which the law had a claim, and thus made it *possible* for man to make a willing sacrifice to God, as He

Himself had made, and hence it is that "if we suffer we shall also reign with Him."

The service which the Lord requires is "reasonable," because He *is* Lord. He claims but His own when He asks *all*. The process of mortifying the deeds of the body involves a separation from the world. "Be not conformed to this world, but be ye transformed by the renewing of your mind." (Ver. 2). "Though the outward man perish, the inward man is renewed day by day." "Daily bread" is provided by the word of God to *enable* us to grow, and to overcome self and the world. The maxims and pleasures of the world are not friendly to grace to help us on to God, and the command to be *separate* is not so unimportant as it seems to be estimated by many professed followers of Christ. Non-conformity is the safe-guard against shipwreck of faith.

The motive to make the sacrifice is "the mercies of God." There is reference by the word "therefore" to the merciful dealing of God with Israel, recorded in the eleventh chapter. Oh, that all knew something of the plan of the ages, by which God's love and mercy is manifested, but now we deal with the *principle* that the *goodness of God* leadeth to repentance. Rom. ii. 4.

That goodness is revealed in Christ. The plan of ages is the work of Christ. He is indeed the Rock of Ages. The Cross of Christ—His sacrifice—is central and from it emanates the world's life and hope. Hence Paul could say: "God forbid that I should glory save in the Cross of our Lord Jesus Christ." In referring to the mercies, Paul appeals to gratitude and love, and these are the springs of true human life. His love shed abroad in our hearts—known and appreciated—is the cause of the greatest victories.

We know only in part, but the little we know is great. What He has done *for* us, is the reason of the call for return. His sacrifice is both the reason and the pattern for ours. Both His and ours look to God and then to man. His satisfies justice; ours is a *grateful* offering, giving evidence of His success and the power of the gospel over us. The object of his, humanward, was to save mankind. Ours should be the same—He is the Way; while we point the way to others. His was complete, no reserve; we must withhold nothing. Have we not lived for self long enough. Let the time past suffice in that direction.

"Love so amazing, so divine,
Demands my soul, my life, my *all*."

The condition of the surrendered hearts is: "Lord, what wilt *Thou* have me to do? "Present your bodies"—*All powers, talents, time* and *property*. We are stewards for the Lord. Where? On the altar of God's appointing, and as he may direct. The good Samaritan feature of Christ's life may indicate the altar of *human hearts*. God will give the willing worker something to do. The spirit of the Gospel both in this age and that to come, is to give light and to bless mankind. The *spirit* of the *present* should be as the spirit of our *hope*: to save mankind. Here we have but the *earnest* of grace and power. "*Then* shall the righteous *shine*." With *all* consecrated to Christ and exercised in his service we may reasonably expect his smile and fellowship. The fellowship of Christ is the fellowship of the sons of God. J. H. P.

THE TABERNACLE

The law being a shadow of good things to come, it is necessary, if we would grasp the substance, to trace very closely the outline there given. While our Father has granted us, as a part of his children, a great deal of light we believe there are mines of wealth in His precious word, that are, as yet, but little known. We think *The Law* is a whole mining district. Paul has opened some large crevices in it, through the letter to the Hebrews and in other places, and we can see the gems sparkling brightly as he lets the light in upon them; but these are given only, it would seem, to lead us on, to incite us to search as men for hidden treasures.

We wish, at this time, to look at the Tabernacle and its contents, and before entering into details, will first glance at its general appearance. The outer inclosure was called the court of the tabernacle. It was surrounded by posts or pillars, evidently of wood, with bases of copper, [incorrectly *brass* in A. V.] and caps, hooks, &c., of silver, from which hung a continuous curtain of fine twined linen. Within this was the tent or tabernacle, constructed of gold-covered boards on three sides, with posts and a curtain on the front or east end. Ex. xxvi. 18-27, covered above with curtains of goats' hair, of rams' skins dyed red, and uppermost of badgers' skins. The inside of the tent was hung with curtains of fine twined linen, and blue and purple, and scarlet adorned with cherubim.

This beautiful curtain evidently formed the ceiling and hung down each side within the tabernacle. The tent was divided into two compartments by a vail of the same description as the curtains. We are not given the position of the vail, but probably, as in the temple, [1 Kings, vi. 2, 17, 20,] the holy place was twice the size of the most holy.

Outside the tabernacle, near the door, and apparently directly in front of it, stood the altar of burnt offering. Between the altar and the door stood the laver of brass, [copper].

In the holy place were: the table of show-bread, upon the north or right hand side; the golden lamp-stand opposite on the south, and the altar of incense directly in front, close to the separating vail. Ex. xl. 5-30. Within the vail stood alone the ark of the covenant, hidden in the secret place, unseen by the common priest, and shrouded in impenetrable darkness. Even when approached by the high priest once a year, although then probably illuminated with the shekinah of glory, it must still be covered from him by a cloud of incense. Lev. xvi. 12-13.

THE COURT OF THE TABERNACLE

was 100 cubits long by 50 cubits wide, with posts 5 cubits high and 5 cubits apart; standing, as it were, within reach of each other, yet too far apart to lean upon one another. Their only connection was the curtain, which, hanging upon each, tied them all together. The curtain was apparently without seam for the whole length of each side, excepting, perhaps, the front. It was made of fine twined linen and symbolized, we believe, the righteousness of Christ. Being without seam, it reminds us of the seamless linen robe that Jesus wore. John xix. 23, xxii. 25. A robe that cannot be put on by inches, and when it covers, covers completely. The posts of corruptible wood firmly set in bases of incorruptible brass, would seem to symbolize the church, composed of weak mortals liable to fall, yet standing by the power of God; not built on the *sand* of the desert, but having a sure foundation. Their caps, fillets and hooks were of silver. As we are told to search for truth as for silver, and as David likens the words of the Lord to silver purified seven times, we conclude that *truth* is symbolized by silver, which thus adorned the posts, clothing their heads with beauty, forming the ornaments of the body, and being the hook or connection which bound them to the curtain of linen, and by it to each other.

What has been the work of the church in the past ages, what can it be in the future, but simply to hold up to the view of the world without the spotless righteousness of Christ? Hidden behind that snowy curtain, covered by that seamless robe, standing alone by divine power, linked together by the truth, they form a long united row, reaching down the stream of time

"A glittering host in bright array,"

or, as Peter says: "A chosen generation, a royal priesthood, a holy nation, a peculiar people," living for what purpose? to "*show forth* the praises of him who hath called you out of darkness into his marvelous light." Truly, as Paul says, we are surrounded by a "cloud of witnesses." Within the court there were solemn mysteries transpiring, and many beautiful sights which it was not lawful for those without to even catch a glimpse of. They must first see and appreciate the righteousness of Christ. "For he who cometh to God must believe that he is, and that he is a rewarder of those who diligently seek him."

Being drawn toward Christ by what we have already seen, we come to the gate of the court. "And for the gate of the court shall be a hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework." Ex. xxvii. 16.

Here we behold Christ as the Door, and as we draw near, we find him radiant with beauty. What mean these colors? "A True Blue" is the synonym for a faithful one. The blue of the national flag of many countries stands for fidelity. We think the symbol is of divine origin. In Num. xv. 37-41, we find that the Lord commanded Moses to make a ribbon of *blue* on a fringe for their garments. They were to look upon it and remember their duty to God. It was to inspire their fidelity by recalling his faithfulness. Purple is the badge of royalty. The purple robe that the mocking soldiers placed on Christ, was an emblem that had its origin in very early times. In Judges, viii. 26, we find the kings of Midian robed in this color. Scarlet was also worn by kings, but we think it spoke of blood when used under the law. Thus the beautiful gate of the court pointed to Christ, as the "Faithful and True," as the "King of Kings," and as the great "High Priest," the "Redeemer" and "Saviour" of the world.

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Passing through the door and advancing towards the tabernacle we come to

THE BRAZEN ALTAR.

The altar of Burnt Offering was made of shittim wood covered with plates of brass [copper]. It was a beautiful type of Christ. Christ as the man of sorrows, as the Lamb of God. Christ in his human nature [corruptible wood] clothed with power divine [the copper plates]. The wood alone must have burnt up—Adam fell.

It was four-sided, presenting a full breadth of side to every quarter of the earth. Being square it typified the perfection of Christ. It was five cubits long, five wide, and only three cubits high. Its dimensions speak chiefly of length and breadth as a Saviour of *all* men, who saves to the uttermost. It was comparatively low, typifying one easy of access, and a free salvation.

It had four horns to which the victims could be tied that were to be sacrificed, and to which persons in danger of being slain might flee for safety. Ps. cxviii. 27, 1 Kings ii. 27. These evidently pointed to Christ as our Refuge, and to his abundance of *power* and grace to all who should come to him. The fire continually burning upon it, and never allowed to go out (Lev. vi. 13) speaks of consecration complete and continuous.

Fire is used as a symbol of love. Here it would be love unceasing and unchangeable. Not that we first loved him, but that he first loved us. Not that he loves us because we are good, or since we began to be good, but "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." Oh that not only the world, but the church might understand the meaning of the words, "GOD IS LOVE." The words by the last prophet ring down through the ages. "For I am Jehovah, I change not, *therefore* ye sons of Jacob are not consumed." As the altar of *burnt offering*, consuming whatever was laid upon it, it points to the absolute devotedness of Christ to his Father's will; and also to what is required of his followers who profess to lay themselves upon that altar. "Whatsoever toucheth the altar shall be holy." "The altar sanctifieth the gift."

Fire is a purifying agent, but it purifies by destruction. Jesus came in a body prepared, and offered himself a whole burnt offering. His sacrifice was not the stepping down *temporarily* from a higher to a lower plane. That was necessary as a part of the preparation for the sacrifice, as was the presentation of the victim to the priest at the door of the tabernacle. Or as Paul says: "We see Jesus, who was made a little lower than the angels for the suffering of death . . . . that he by the grace of God should taste death for every man." Heb. ii. 9. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." ii. 19. Why? For the simple reason that angels cannot die. Luke xx. 36. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil, and deliver them, who, *through fear of death* [same kind of *death*] were all their lifetime subject to bondage." The son of Mary—not the pre-incarnate word, as such—was called Jesus; not because "he had, but because he *shall* save his people from their sins." Jesus came to die. "He is brought as a lamb [dumb] to the slaughter." He made his "soul [life] an offering for sin. . . . He hath poured out his soul unto *death*." What death? After "being found in fashion as a *man*, he humbled himself, [not humbled himself to be a man] and became obedient unto *death* EVEN THE DEATH OF THE CROSS." Phil. ii. 8. We pity those who profess to be christians and despise "the death of the cross." Yes! the altar spoke of death; and when the high priest went into the holy of holies he did not carry in the restored life of the victim by any means; he rather took in the sure proof of its utter destruction; so, "though we have known Christ after the *flesh*, henceforth know we him no more."

From the golden altar inside the tabernacle, every morning and evening there floated heavenward a cloud of sweet incense —making acceptable the prayers of the saints— but that altar itself was only acceptable because it had been sprinkled with the atoning blood taken from the side of the altar of burnt offering. In other words, the risen Saviour—the golden altar —was only acceptable because of the work [obedience unto death] of the man Christ Jesus—the altar of wood and brass. Woe to those who despise "a dead Christ" in their prayers. We do pray in the name of him who *was* dead but now ever liveth to make intercession for us. Christ was our forerunner, and we too must lay ourselves upon this altar; our *old nature* is doomed to death; while we are separated, delivered from this body of death through Jesus Christ our Lord.

Christ by the pouring out of "his own blood" has redeemed us from the condition in which Adam's sin placed us and so a resurrection is assured us. "For as in [or *through*] Adam all die, even so in [or *through*] Christ shall all be made alive." If any would attain to the *Divine nature* and life, they must take their sinning nature—the old man—and bring it to this altar, Jesus, and put it to death: crucify it with the affections and lusts. Gal. v, 24. "Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon." Exod. xx. 26.

We cannot come to Christ by steps. We must come as we are and come at once. When we realize our degradation and sin, human nature says: Do not present yourself in that condition, tone up, break off bad habits, try to be good, and after climbing up a few steps, come to Christ. Vain resolve! ending only in broken vows and bitter disappointments; and as the pure light of Heaven streams upon us, we realize our own weakness and nakedness and poverty; that our righteousness is but filthy rags, and that our great want is the spotless robe of Christ's righteousness to cover us completely, that the shame of our nakedness do not appear.

In antitype, the fire of this altar has not yet gone out. We see a groaning creation loaded down with sin and sorrow, waiting, hoping for a better day. We expect to see the dross all burned up, with every vestige of miasma and taint of sin: and to rejoice in the joy of a purified world even though purged by "the fire of his *jealousy*," for "our God is a consuming fire." W. I. M.

"THE BAG AND BAGGAGE POLICY"

The recent elections in England which involve a change in the ministry and the removal from office of the world-renowned Hebrew, Lord Beaconsfield, might at first sight appear to be a hindrance to the restoration of Israel to Palestine. For several years have things seemed particularly favorable to the Jew, and one of the principal aids in this direction seemed to be the interest, statesmanship, and political opportunity afforded by the high standing of this celebrated man. Now but a short time after he has procured for his race much relief from persecution, &c., in Palestine and Turkey, and caused Great Britain to be appointed Protector of the Holy Land, and while he seemed in a fair way to be more useful to them, he is removed from power. At first this may appear disastrous, but perhaps it is not so after all.

Mr. Gladstone, who succeeds Lord Beaconsfield, gave utterance some time since to his sentiments regarding Turkey—viz: "That if the Turks cannot and do not, carry out the reforms demanded by the Berlin Treaty, they and their government should be turned out of Europe, bag and baggage. Since the probability of his coming into power, these sentiments are being discussed considerably in diplomatic circles, and it is generally understood that he will put the "Bag and baggage policy" into force. The simple announcement of the drift of the elections is said to have produced almost a panic at Constantinople. While this does not bear directly upon the *Jew*, it may do so indirectly by placing Palestine more directly under England's control. We may rest assured, however, that God is working all things after the counsel of his own will, and

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

Not Lord Beaconsfield, but *Our Lord Jehovah* it is who said: "The waste places shall be rebuilt," and "Jerusalem shall be safely inhabited." "Thus saith the Lord God . . . . . O mountains of Israel, ye shall shoot forth your branches and yield your fruit to my people of Israel; for they are at hand to come." . . . . . "I scattered them among the heathen and they were dispersed through the countries; according to their way and according to their doings I judged them. . . . . But I had pity for my holy name. Therefore say unto the house of Israel, thus saith the Lord God: I do not this for your sakes, but for my holy name's sake. . . . . I will take you from among the heathen and gather you out of all countries, and I will bring you into your own land. *Then* (not before, but after their return.) I will sprinkle clean water (truth) upon you and ye shall be clean; a new heart also will I give you, and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell safely in the land that I gave to your fathers, and ye shall be my people and I will be your God." (Ezek. xxxvi.) "Moreover, I will make a covenant of peace with them, and it (the *New* Cove-

nant,) shall be an *everlasting* covenant with them, ... and I will set my sanctuary in the midst of them forevermore." (Ezek. xxxvii. 26.) The kingdom of God, (the glorified church,) which cometh not with observation, neither shall they say, Lo here, or lo there, shall be in the midst of (or among) them, the Spiritual Israel, (Luke xvii. 20.)—God's *Sanctuary*.

The restoration comes first; *afterward*, the Lord will "pour upon them the spirit of grace and supplication, and they shall look upon me whom they have pierced, and shall all mourn for their sins and turn unto the Lord." "In *that day* there shall be a fountain opened *to* the house of David, and to *the inhabitants of Jerusalem* for sin and for uncleanness." (Zech. xii. 10. and xiii. 1.) Yes, says Paul, (Rom. xi. 26.) "There shall come out of *Zion* the Deliverer, (the Christ, head and body,) and shall turn away ungodliness from Jacob: For this is my covenant (agreement,) unto them *when* I shall take away their sins." Their sins will not be taken away until the *gospel age* of sacrifice for sin, (Day of atonement,) is ended and we with our "*head*"—Jesus come forth to bless the people.

Then not only shall *Israel after the flesh* "obtain mercy by YOUR mercy," but all the families of the earth are to be blessed through this *Seed*.—But "to the Jew first."

EXPEDIENT FOR YOU

"Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Jno. xvi. 7.

The speaker is Jesus. The disciples are addressed. The circumstances are peculiar and interesting. They were sad, because He had said He was going away. "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." Ch. xiii. 33. The time for His departure was drawing near. They were gathered to eat their last Passover. After the supper, He had broken the bread and poured the wine, for them to eat and drink, and had said "This is my body;" and "This is my blood;" and "Do this in remembrance of me." True, He had said, "Let not your heart be troubled: ye believe in God, believe also in me." He also had said, "I will come again, and receive you unto myself; that where I am, there ye may be also." Ch. xiv. 1-3. But while it remained to them an unsolved mystery, is it any wonder that sorrow filled their hearts? Ch. xvi. 6. Until after He had risen, they knew not, often as He had told them, what even the rising from the dead should mean. How then could they understand His going away and His coming again? He sought not needlessly to make them mourn, but as the time drew near, He sought to prepare them for the ordeal. Not only was He going away, but they were to suffer persecution and be put to death. Ch. xvi. 2. This was so much different from what they had expected, in a kingdom of earthly glory, no wonder they were despondent and silent. Vs. 5-6. "But," He says, "these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you." Ver. 4. What a blending of tenderness and wisdom, in His dealings with them! There were, it will be seen, several very natural reasons for their sadness. They were to all human appearance about to lose by death, a friend whom they had learned to love. We can all, on account of our own experience, sympathize with them in this. But their grief was intensified by a terrible disappointment. "We trusted that it had been He which should have redeemed Israel." Luke xxiv. 21. They expected earthly glory, and instead of this, He whom they loved and trusted now spoke to them of suffering and death. It was not merely the disappointment, as of those who bury their hopes in a premature grave, but there must have been coupled with it a terrible *fear* that He had deceived them; that they had loved and trusted an imposter. Most terrible of all fears! And while it remained unexplained, the language of our text only deepens the mystery. Not only going to die and leave us, they might have thought, but He goes so far as to say it is all for our good: "It is *expedient for you* that I go away." The Comforter will come. You will have Him, instead of me, says Jesus, and it is *better* for you. He had been their Teacher, and thus their Comforter, for He says. "I will pray the Father, and He shall give you *another* Comforter, that He may abide with you forever; even the Spirit of truth." Jno. xiv. 16-17. The Spirit is a Comforter, because He is a Teacher, as was Jesus Himself. Ch. xvi. 12-15. But Jesus gives them to understand that the *other* Comforter would be *better* for them than was He, and not merely a help, *partly* to make up their loss. Their loss of His presence and teaching was to be their gain. There were doubtless other reasons, not here expressed, why He should go away, but the reason He gives for its being *better* for them that He should go is: "For if I go not away, the Comforter will not come." The disciples probably did not comprehend this until after the Spirit came, and it may not be understood by all yet, but it is only using our own words to express His statements when we say that the church is better off under the teachings and comforting influences of the Holy Spirit than they could have been under the instructions, and enjoying the presence of Jesus in the flesh. His going away included the fact of His entrance on the higher life. He was put to death in the flesh, and quickened by the Spirit, and "That which is born of the Spirit is Spirit." 1 Pet. iii. 18 and Jno. iii. 6. The Holy Spirit is the representative of Himself and His power in that spiritual life. Hence He could say "Lo I am with you always, even unto the end of the world." Matt. xxviii. 20. He is absent in body yet present in Spirit.

The work of the Spirit is two-fold neither part of which could have been done as well by Jesus in the flesh. The two objects to be gained, were the teaching and comforting of the church, and the reproving and enlightening of the world. Ch. xvi. 8-15.

He was limited, *as a man in the flesh*, to the ordinary means of travel, and could only be in *one place* at a time, but the Spirit can be everywhere, and with any number of people at once. However great the seeming loss, and the sorrow of the embryo church must have been, when He was taken from them, certainly the wants of the church in all succeeding generations have been far more fully met by the presence of the Spirit than they could have been by His presence in the flesh. Thousands upon thousands, all through these centuries, and all over the world, have been blessed according to the promise: "Where two or three are met in my name, there I am in the midst."

It was necessary that Christ, as our great High Priest, (having shed His own blood, as represented by the High Priest under the law shedding the blood of the beast—the lower nature,) should enter into the Holiest in virtue of what He had done, in order to secure the outpouring of the Holy Spirit. But this is not the *only* reason that it was expedient that He should go away. What has been said above, shows the greater value of the Spirit as Teacher and Comforter, than He could have been. Here arises a question: If it was expedient that He should go away, on account of the superiority of the Spirit as Teacher, Comforter and Guide, would the same law of expediency not require that He should remain away? This thought, based upon our text, has been urged by many against the doctrine of the return of Christ, and against the quite popular view, among those looking for the Lord, that He is coming the second time *in the flesh*. We regard the objection as unanswerable. Should He so come at Jerusalem, He would not be in Europe or in America. He would be limited as before. When the work in the Most Holy is done, it is true He comes into the Holy place, but not in the flesh. "Yea, though *we* have known Christ after the flesh, yet now henceforth know *we* Him (so) no more." 2 Cor. v. 16. The Sanctuary or holy place, represents the church, not in its fleshly phase, but in its *spiritual* state, in which we are *counted* on account of the Spirit of Christ dwelling in us. Rom. viii. 9. We are still *actually* in the flesh, however, (and hence the warfare,) and we can only discern the presence of Christ in the spiritual body, by faith. The only light in the typical holy place, was from the lamp; so we walk in the light of the lamp, by faith. This walking by faith must continue until we cease to be in the flesh actually, as we are now counted; or in other words, until we are changed, and made like Him, and then we shall see Him *as He is*. 1 Jno. iii. 2. When He appears to the world, we shall appear with Him.

The prophetic argument based on the 2300 days (years,) of Dan. viii. 14, and the parallelisms of the Two Dispensations, show that Christ was due to come from the Most Holy place in 1844. Some tell us when He comes through the inner vail, He will and must be visible to men in the flesh, and that He will so appear to them that look for Him in 1881. If the supposition that Christ will be visible to men in the flesh when He leaves the most Holy place be correct, and if the parallelisms are correct, then Christ should have

been visible from 1844. And if the parallelism is not correct, then there is certainly no ground for expecting anything in 1881 more than in any other year. The advocates of the 1881 point have never claimed any more in favor of that date than a parallel to the last half of the 70th week of Dan. ix. They know as well as we that there is no prophetic period that ends in 1881.

We do not say that the covenant week will *not* have a parallel here. As the gospel began to go to the Gentiles at the end of the 70th week or three and one-half years after the cross, so the advanced truth here may begin to reach Israel in 1881. There was no coming of Christ three and one-half years after the cross; why should we expect such an event in 1881, admitting the force of the parallelism? There was no change in the condition of believers three and one-half years after the cross; why then, on such ground, expect a change in the condition of believers here? The only change we can see as taking place three and one-half years after the cross, was in the condition of the *nominal* Jewish church and the gospel turning to the Gentiles. A corresponding change in 1881 would affect the condition of the nominal Christian church and the gospel turning in some special sense to the Jews again.

To claim that Christ will appear as a man in 1881, on the ground of His coming through the vail between the Holy Places, is to ignore the prophetic arguments and the parallelism on which the claim for 1881 is based. Such claims remind us of the illustration of a man using a ladder to reach an important eminence, and then, throwing the ladder down, exclaiming: "Here I am, and I can now go higher, but no thanks to the ladder."

We are quite well assured that those who wait until they see Christ in the flesh, will not be included among the little flock. He has already appeared to every one who is able to discern His presence, and answer to His knock, and open the door to Him. To such, the feast has been a great blessing. But did He not *visibly* appear on His way in, i. e., after His resurrection? Yes, He did, because He wanted witnesses of His resurrection. We believe He *could* appear visibly now, if there were any such reason, but there is no promise that He will. But did He not wash His flesh in the Holy place on His way in, and will He, indeed, must He not do the same on his way out? We think it remains to be proved that there was any place or provision for washing in the typical Holy place. The laver was in the *court* and not in the sanctuary. Before Christ died, He said to His disciples: "*Now ye are clean*, through the word which I have spoken unto you." Jno. xv. 3. We do not assert that this was the washing of *Christ's* flesh. We would rather leave it to others to make reckless assertions. It may be that the washing of the typical high priest's flesh was to represent the *purity* of Him who knew no sin, and yet was made sin (a sin-offering) for us. We do not consider it a reckless assertion, when we say that Christ will *never* appear in the flesh, for the purpose of completing the education of His church. If He should, it would be a contradiction of His own promise that the Spirit would guide them into *all truth*. The Spirit's work for us will not be finished until we are born of the Spirit, and then we will be *Spirit*, (Jno. iii. 6,) and being like Him, we shall see Him as He *is*.

Man says we must believe that He will appear as He did in the upper chamber, or we are foolish virgins, and will be shut out from the High Calling. Jesus says: "If they shall say unto you, Behold, He is in the desert; go not forth: Behold, *in the secret chamber; believe it not*." Matt. xxiv. 26. We being forewarned, should not be deceived. We do not *expect* to see Him until we are like Him.

J. H. P.

EARLY AND LATTER RAIN

We have for some time understood the Scriptures to teach that the "early and latter rains" refer to special outpourings of abundant blessings of the Spirit upon *the church*—the early at Pentecost and since; "the latter" in the close of the present age. This seems to correspond with Peter's remark about the light of Divine revelation being shed "on us upon whom the *ends* of the (age) world are come." (The beginning and closing *end*.) This imbuement of the spirit is not upon all professed Christians, but upon a "little flock." While the general church seems to daily become more *worldly*, it has the effect of more perfectly separating the few who are deeply earnest. In harmony with this thought, we have ever expected increase of *light and knowledge* upon the pathway of the just, and our expectations are wonderfully realized. We have also felt that it was possible that to some might be given, by the same spirit, gifts of faith and miracles.

Our experience would not lead us to expect "*miracles*" &c., from those who have other gifts of the spirit, such as "teaching," &c., for it is said to *divide* to each. While we would be very cautious how we call everything miraculous which is uncommon, yet our expectations in this direction lead us to be cautious how we call anything a "fraud," or of the devil, which might be of God.

The following item, clipped from a newspaper, seems to bear the impress of truth:

"WYTHEVILLE, VA., April 15.—For some weeks past the people of Scott county have been excited over the miracles which have been performed by Richard Miller, of that county. His fame has extended all over that section of the state, and hundreds of the afflicted are daily visiting him. Miller is a middle-aged man, employed as the keeper of McMullen's mill, near Estellville. He is deeply religious, and claims to have had a dream a month ago in which the idea was impressed upon him that with God's help he could perform wonderful cures simply through faith. He states that the next day, after fervent prayer, he healed a sick man by touching him. The intelligence of the miracle went all over the country, and the afflicted of all kinds came to him and were healed simply by the touch of his hand. Yesterday G. N. Wertz, a photographer at Abingdon, visited Miller, in company with a paralytic uncle, the seat of paralysis being in the mouth, which deprived him of both the power of speech and hearing. Miller looked at the afflicted man, and, after a short prayer, touched and told him that before he reached home he would be well. Last night, as Mr. Wertz entered the door of his house on his return his hearing and speech came back to him, and today he is apparently hale and hearty. Miss Irene Newton, of Bristol, Tenn., helpless from rheumatism, was brought to Miller last week, and when an attempt was made to lift her in the carriage she rose from the sedan chair and said she was entirely well. One of the most wonderful miracles of Miller's was the cure of Mr. Peter Whitesell, who has been for some years afflicted with cancer. The cancer was touched, and in three days had disappeared. The miracle-worker is an exceedingly modest man, and always declines any compensation for his services, alleging that he is but the humble instrument of God. He takes no credit to himself for the performance of these miracles."

If true, the above is wonderful, but if the church lost some of the "*gifts*" of the spirit when her candlestick was removed (Rev. ii.) by her leaving her first love and its simplicity, would it be unreasonable to suppose that as the little company of *separated ones* return to primitive simplicity and love, the candlestick may be restored, and, as a result, some of the gifts of the spirit? We certainly do not have a desire to oppose anything of this nature. Neither will we "forbid them because they follow not us." We shall expect, however, that all "gifts of the spirit" shall be (during this gospel age) poured out upon God's servants and handmaids, and prepare the way, so that in the next age the spirit may be dispensed to the world, as it is written, "Afterward that I will pour out my spirit upon *all flesh*." (Joel ii. 28).

MY SONG

So long have I dreamed of the beautiful goal,
That a touch of its sunshine has lit up my soul;
Its chords are all thrilling with music divine,
And its song is forever, "*Dear Jesus is mine!*"

The Bird, when the tempest is raging with power,
Flies in haste to her dear little nest in the bower;
Thus safe 'neath his wing I can sweetly recline,
And sing on forever "*Dear Jesus is mine!*"

When beautiful Eden awakes from the fires,
And the conflict of ages of sorrow expires;
In the great restitution, of glory divine,
I'll still sing in Paradise, "Jesus is mine!"

VESTA N. JOHNSON.

"ECCE HOMO"—BEHOLD THE MAN

This exclamation by Pilate (Jno. xix. 5) concerning Jesus, seems to express his admiration of *the perfect man.* Pilate saw that *"for envy"* the Jews had delivered Jesus up to death, and Roman though he was, and alien and stranger to the covenants and promises—without God—yet he had sufficient justice in his nature to cause him to shrink from taking the life of so noble a speciman of humanity; yet he as governor, must keep the peace of the country, and preserve the good will of the people.

Thinking that by scourging him the clamor would cease, he did so, and declared that he found no cause of death in him, and would let him go. But when the people cried out the more—"Crucify Him!" he brought Jesus forth before them, as though thereby he expected to move to reverence the stony-hearted crowd, and exclaimed, "Behold the Man!" as though he would say to them: Could you really put to death *such a man?*

And as we look back, every action of his life, from first to last, marks Him as THE man, "one above all others." When first brought before the governor, charged with claiming to be a king, Pilate seems to have been so much impressed with His personal appearance and majesty that for a time he was almost a convert, and inquires: "Art thou a king, then?" Our grandest conception, we believe, falls far short of the reality when we try to picture to ourselves what none of us have ever seen—*a perfect man.* There he stands, the embodiment of physical, mental and moral perfection.—"BEHOLD THE MAN."

But not before Pilate only, does He thus appear to tower above all other men. As a child, when among the Doctors of the Law, He was a marvel. When a man, as a natural leader, He had but to say, "Follow Me," and His disciples forsook their nets and obeyed. As a teacher, the common people and Israelites in whom there was no guile, heard Him gladly, for "He taught them as one having authority," and they said, "Whence hath this man this wisdom?" How His superior mental acumen shone out when the Scribes and Pharisees sought to catch Him in His words, and were defeated with their own argument—"Why tempt ye *me?* [It is utter folly for imperfect men to seek or expect to entrap the perfect one.] Give me a penny. Whose image and superscription is this upon it?" They answer, "Cæsar's." He said, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." No wonder that they marveled at such an answer, and thousands who have read it since have marveled, and said: "Whence hath this man this wisdom?"

This influence and power was not exercised over the poor and unlearned soldiery only, but also over the learned and noble, for when the rulers and Pharisees had sent certain of their number to take Him, they returned without Him. In reply to their question—"Why have ye not brought Him?"—the answer was: "Never man spake like this man." Why was there this difference between Jesus and all other men? Because, we answer, all other men have had their mental, moral and physical power impaired by sin, some more and some less, according as sin has gained more or less control of each.

Adam, the head of our race, was created a *perfect man*—perfect mentally, morally and physically. Not that he had ever yet tried or used these perfect qualities, but still he possessed them, and could, as time and opportunity presented, make use of them. He was what phrenologists would term a perfectly balanced man. But how sin, which entered so quickly, has marred this perfection! Adam's disobedience brought him under the penalty—"Dying, thou shalt die." And from that moment, Adam, as a whole, mentally, morally and physically, began to grow weak and die. In fact, the physical nature of man is so far the basis of the others that he cannot be either mentally or morally perfect if physically imperfect. Thus death has passed upon all men, and all we can do is to hasten or retard the effect. To this end, men establish medical colleges, hospitals, etc., to inform themselves as to the best way to prolong *physical health;* schools of learning and science, to prolong and increase *mental power or health,* and schools of law and theology, to hold in check, as much as possible, immorality and vice, and to develop *moral health.* And in all these things men are more or less successful, yet none may ever expect to *restore the race* to perfection in any of these respects. Perfection can and will be accomplished only in "the times of restitution of all things," when Jesus and His Bride, made one with Him, "shall restore all things."

But what does all this prove? It shows "that God hath made man upright, but he has sought out many inventions." The futile efforts of men to bring themselves back to perfection should also prove God's word true: "Thou hast destroyed thyself, but in Me is thy help." God has arranged to help or bring mankind back to the condition of the first man—*perfect manhood,* mentally, morally and physically. This is restoring what was lost—a restitution of all things through Christ. We are well aware that many of God's dear children differ with us on this matter and regard Adam an imperfect creation, and claim that, when it is declared, "God saw that it was good," *He* must have been looking down to the *"New Creation,"* and that it was this New Creation that God declared to be in His image and likeness. If this be true, then the spiritual man is but the development of the natural man; *i. e.,* the natural reaching its full proper *perfection.* But the scriptures teach us that these two natures are distinct and separate: the one, earthly and fleshly; the other, spiritual and heavenly. The one, begotten and born of the flesh; the other, begotten and born of the spirit. The first partakes of the *nature of man;* the New Creation become "partakers of the *Divine nature.*" As well might we say that God looked upon a grain of corn and called it very good, because it would eventually develop into a man, as to say that God called the natural man very good because He saw that he would develop into a spiritual being. They are totally different natures. The Divine nature is not developed out of the human nature, but was first, and the expressed condition for the obtaining of the new nature is, not to develop and perfect the old, but to crucify it.

We, on the contrary, hold that *while* the *New* Creation will certainly be the express image of God, yet this does not interfere with the fact that the natural man, Adam, was created in God's image also; not physically, for God is a spirit, but in *the qualities of mind.* God had created the fish, fowl and lower animals, and yet of them all there was none that could appreciate and recognize Him and His great works; none that could comprehend His wisdom and power. "And God said: Let us make *man* in our own image and in our own likeness. [One upon whom the higher qualities of reason, justice, mercy, love, &c., will be bestowed.] Let him have dominion over every living thing." Let man bear the same relationship to all earthly creatures which God bears to the whole creation; *i. e.,* be its ruler and governor. Thus man, a lord of earth, having dominion, is a type or likeness of *the Lord of all,* and in his perfection we believe that man was recognized by all the lower animals as their lord. Doubtless his character as well as his personal appearance made him the worthy object of their respect and veneration. Even today, notwithstanding the fall, and that all are at least half dead, we find men possessed of sufficient will-power, &c., to command and obtain the obedience of even savage beasts. What power may not have been possessed by the perfect man?

Now to return to our subject—Jesus. Behold the Man! We understand the scriptures to teach that Jesus, having laid aside the glory, took upon himself the form of a servant and was found in fashion as a man; not in the fashion of a *sin-blighted* man, physically, mentally and morally depraved, but in fashion as a man such as God made Adam—a "very good," a perfect and upright man. We believe that Jesus was as much a direct creation of God when born of Mary as Adam was when born in the womb of the earth, and that He partook no more of a sinful nature by His association with Mary, than Adam did by his previous association with the earth.

Thus God sent His Son in the likeness of sinful flesh. All men are said to bear the image of the earthy Adam (1 Cor. xv. 49.) Although, as a matter of fact, we have lost much of the grandeur and beauty of character, mind and form, yet we are in his likeness. So Jesus, in taking the form of *a perfect man,* would, of necessity, be in likeness to sinful flesh. We may be sure He was not born with a depraved nature, for He was ever in harmony with the Father. "For the carnal mind is enmity against God, for it is not subject to the laws of God, neither, indeed, can be."

Another thing assures us: "In Him was no sin"—"He knew no sin." And this being true, it follows that He could not know or experience any of the penalties of sin except as He did so voluntarily. For the same justice that says, "The soul that sinneth, it shall die," and that can, by no means, *clear the guilty,* also *guarantees life to the obedient and innocent.* Jesus' life, then, was *not forfeited,* but *was guaranteed.* All the powers of heaven stood pledged to defend the "Just one." He Himself said: "I lay down My life; none of you taketh it from me. I could ask My Father, and He would give me more than twelve legions of angels" to defend it.

Sickness and pain are as much a part of the penalty of

sin as *death* itself; in fact, they are the beginning, and therefore a part of death. And if Jesus, being free from sin, was, as we have seen, free from death, by the same law of justice He must also have been created free from sickness and pain. But is it not written, "Himself took our infirmities and bare our sicknesses?" Was He not "a man of sorrows, and acquainted with grief?" Yes, truly, He was, and let me say that if, while on earth, He had been unmoved by the sorrow and pain which surrounded Him, it would have proved that He was not a perfect man, for that being who can live in a world of sorrow, wrapped up in self and oblivious to the sufferings of his fellows, has lost the first and grandest distinction between a man and inferior animals. Yes, Jesus did take our infirmities; but how? Were they laid upon Him from His birth? Did He grow up afflicted with the various maladies and loathsome diseases which beset sinful men, especially men on the lowest round of the ladder, covered with moral and physical pollution? Was He thus corrupt? No; our minds revolt at such a thought, as we consider Him who was "holy, harmless, undefiled, separate from sinners." No, they were not *laid upon Him*, but "Himself *took* our infirmities and bare our sicknesses." When we read, "He hath laid upon Him the iniquity of us all," we understand it to mean that when Jesus voluntarily became our *ransom*, the Father accepted it, and laid upon Him the chastisement of our sin. But did that chastisement consist in *sufferings?* By no means. Thousands of the human family have suffered intensely, and the sufferings and groanings of the whole creation from Adam down would make amends for a vast amount of sin if *suffering* could *expiate* sin, but it cannot. The wages of sin is *death*, not suffering. Therefore, "Christ died for our sins, ... even the death of the cross." But "Himself *took* our infirmities and bare our sicknesses." Let me illustrate how I think He, being perfect, could *take* of our ailments: Brother M., living in Vermont, a man of great faith, and an earnest, loving child of God, moved by strong sympathy for a brother who had been crippled with a lame back for a long time, made him a subject of prayer, and feeling convinced that it was the Lord's pleasure to heal through his instrumentality, he went to him and laid his hands upon the lame back. The man was instantly cured, but so great had been Brother M.'s sympathy for him that the lameness went to his own back, and it was several days before he fully recovered from it. Brother M. has not unlimited power of healing, but has been used several times since the above, which was his first. And he informed me that at each time it is accompanied by intense sympathy for the afflicted and some pain to himself, but that as he learned to govern and control his sympathy it has the less effect upon himself. This first started the thought in my mind—May not the miracles of Jesus have had such effect upon his grandly sympathetic and loving nature? We remember well the case of the poor woman with an issue of blood, how that coming near the Saviour and touching the hem of his garment, she was immediately made whole. And Jesus turned him about, and said: "Who touched me, for I perceive that virtue (power, strength) is gone out of me." (Luke viii. 46.)

Yes, we believe that every cure performed by Jesus served to exhaust, to some extent, his very *life forces*, yet He *gave* Himself—*spent His life* in acts of love and kindness to poor fallen humanity. Thus, He shared our sorrows, sickness and pain. Weeping with those who wept, He was touched with a feeling of our infirmities. Already perfect *as a man*, He was, by these self-imposed sufferings, "made perfect" as our High Priest.

Think of Him—nobly grand in character, form and deed, and both Christian and infidel today will agree with the decision of God and of Pilate 1800 years ago, viz.: "*I find no cause of death in Him.*" Having proved Himself entitled to life, "He gave Himself a ransom for all," "He tasted death for every man, even the death of the cross." "BEHOLD THE MAN." "He hath set us an example that we should walk in His footsteps."

"We did esteem Him, smitten, stricken of God and afflicted" (Isa. liii. 4), just as the prophet declared many would do, but now, examining carefully the record, we find that God created Him perfect, and "*Himself took* our infirmities and bare our sicknesses."

KEEPING THE LAW

The Law is a great measuring line which God has let down to humanity. In the pride of the natural heart, many lay hold of it and think they measure pretty nearly what God wants, but since sin entered the world, all men are under its penalty, "There is none righteous, no, not one." Then, since all are imperfect, surely none can keep the perfect law, and so Jesus declared: "None of you keepeth the Law;" and Paul says that if the law could have been kept, Christ would not have died. Gal. ii. 21. Again: "That *no man* is justified by the law is evident." Gal. iii. 11. None can keep it, because sin has blemished all whom it has touched; all are imperfect.

Does some one say that he can keep the Law? Come with me to Palestine and see perhaps a copy of yourself. A certain young man came to Jesus, saying: "Good Master, what shall I do to inherit eternal life?" Jesus takes advantage of the words "*Good Master*," to show him that he has acknowledged His authority, so that when He should afterward tell him what to do, he could not make the excuse that he doubted His authority to so instruct. Jesus then said to him: "Thou knowest the commandments"—That is to say, you know that God has arranged and promised that those who keep the commandments may live forever. "They that do those things shall *live* by them." This young man evidently had expected this answer, for with joy he replied: "All these have I kept from my youth up." He was indeed an exemplary man. "And Jesus beholding him loved him." And He answered him, "One thing thou lackest." He was *almost perfect*, says some one. He almost kept the whole law. No, we think not; the *one* thing he lacked, was, in Jesus' estimation, the chief commandment of all;—viz: "Thou shalt love the Lord thy God, with all thy heart, soul, mind, and strength." This chief commandment he had not kept. Instead of loving the Lord with *all* his powers, he was loving his wealth with a part of his heart; and with a larger part too, it would seem, since he was willing rather to cling to it than to obtain eternal life. His heart divided its attention between God and earthly riches, and Jesus gave him such a command as would most quickly show him where his heart's affection centered. Another might have no riches to divide his heart, but he might have instead, *a good name*, or *worldly fame*, and either of these might be sharer of much of the love of the heart so as to prevent his loving the Lord with all his strength. This young man concluded that the Law, as Jesus interpreted it, was more than he could keep. Let any one who thinks he is keeping the whole law, begin with this first commandment, repeat it slowly and apply it to himself.—"Thou shalt love the Lord thy God with *all thy heart*, with all thy mind, with all thy soul, and with all thy strength." A perfect man can do no more; an imperfect or sinful man cannot live up to this perfect standard of love and obedience. A man even on the upper rounds of the ladder, and nearest perfect, could not keep this perfect law, to say nothing of the poor degraded beings pushed by sin down to the lowest round.

No. there is but *one* who ever kept it or could keep it. Think you, was he a *perfect man*, or a degraded one on the lowest round of the ladder as some have claimed? O, he was the *perfect* one of whom the all wise Father could, and did say: "This is my beloved Son in whom *I am well pleased.*" And as we scan his words, his acts, his character, we exclaim,

"Fairer is he than all the fair
Among the sons of men."

PRE-EXISTENCE OF CHRIST

For some time past, by letter and otherwise, questions have been asked me like the following: "Brother Paton, do you, or the other writers for ZION'S WATCH TOWER, deny the conscious pre-existence of Christ?" I would answer all such queries through the paper.

For myself, I answer, I not only do not *deny* it, but I most firmly *believe* it, and have invariably taught and defended it, both in preaching and writing, not only as true, but as a very important fact. Since the doubt has been set in motion in the minds of our readers (I am quite sure it was never caused by anything which has appeared in the WATCH TOWER, it has been my privilege to converse on this subject with *all* in our list of "Regular Contributors," who have written for the paper, and also with Brother Russell, the editor, and, if I know the meaning of words, there exists among us, on this subject, the most perfect oneness. What puzzles me is, how any one ever originated the thought that we do not believe it. I think that some one must have been very anxious that we should deny it, and that the wish has been father to the thought. I cannot expect to counteract fully the false impression made

by such a report, unless those who have circulated it among the people will be fair enough to circulate our correction. When a Christian brother has unintentionally misrepresented another, it should be considered not only a duty, but a privilege to correct the mistake. Should this not be done, and a part of our brethren who do not read this paper, are allowed to think that Brother Paton and other brethren have so far lost their light as to deny the conscious pre-existence of Christ, we will be compelled to ask the Lord for patience and courage to bear it, as we have often done during these months of misrepresentation. If there were no danger of harm to others by such reports, it would be but a small matter to us individually.

That we meet with some whom we believe to be Christians, and in some respects seem to be well advanced, who do *not* believe in the conscious or personal pre-existence of Christ, is true. Though never having doubted this great truth for a single moment, even when reading the arguments offered against it, yet we have never been disposed to make our opinions on this subject a test of fellowship. We rejoice that it has been our privilege to convince some of the truth of our position. We have often said that the *statements* of the Bible are on the side of the pre-existence, but the opposite view has been sustained in many minds by unanswered *questions* as to *how* this or that could be.

We regard this subject and several others as revealed, but without the philosophy being given. It is not explainable, and yet it is true. "No man knoweth the Son, but the Father" (knoweth). Matt. xi. 27. All we can know is what is revealed. "Without controversy, great is the mystery of godliness: God was manifest in the flesh." 1 Tim. iii. 16. He is the *root* of David, as well as his *fruit*, or "offspring." Rev. xxii. 16. He is David's Lord, as well as David's son. Matt. xxii. 42-45. These and other scriptures teach us that in Christ was combined the Divine and human. He is called both "Son of God" and "Son of Man." Perhaps some one supposed we were denying His personal, conscious pre-existence, when, some time ago, we stated that, so far as we know, He was not called a *Son* until He came into the flesh, but that He was called the Word. If His being called the Word, in His pre-existent state, proves that He was not a Person, then He is not now and never has been a Person, for He was the Word and Truth when in the flesh, (John i. 14 and xiv. 6), and in His future glorious manifestation as Conqueror, "His name is called the Word of God." Rev. xix. 13. If the statement is unscriptural, we will gladly be corrected. But we believe that Person, who was called the Word, had a conscious existence before "the Word was made flesh" (Jno. i. 14), or before He *took on Him* the seed of Abraham. Heb. ii. 16. He that *took* our nature, should not be confounded with the *nature* which He took, though in Him they were mysteriously blended. We believe His action in taking upon himself human nature and human form was voluntary, and is a grand exhibition of benevolence and love on His part, and therefore used as a motive for the Christian.

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, ... *made Himself* of no reputation, and *took upon Him* the form of a servant and was made in the likeness of men." After which, "being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. ii. 5-8.

The reason assigned by some, why we ignore the pre-existence of Christ, is that we might oppose the proposition that Christ's real death was in leaving the glory and becoming a man. We will ignore no such glorious doctrine for the purpose of opposing so absurd a proposition. The above scripture of itself overthrows the assumption, by giving the order of events. He left the glory, took human form, and afterward humbled Himself unto death. Some have supposed, on account of the influence of an assumed human leadership, that the Bible asserts that Christ left the *life* He had with the Father, instead of the *glory*. Brethren, no person can be *infallibly* led of the Spirit who ignores the distinction between the *glory* of a life and the *life itself*. Christ did not die by becoming a man, but He became a man that He might die. Hence, "we see Jesus, who was made a little lower than the angels, for the suffering of death . . . . that He, by the grace of God, should taste death for every man." Heb. ii. 9. The incarnation, or coming in the flesh, was *before* the death. See, also, vs. 14, 15. He voluntarily accepted the work. The *body* was prepared for sacrifice, and He says, "Lo, I come to do Thy will, O God," after which the body, which was prepared for sacrifice, was offered (sacrificed). Heb. x. 5, 7, 10.

It was not the pre-existent One, but "the *man* Christ Jesus" that gave Himself a ransom for all (1 Tim. ii. 5, 6), and yet He left the glory for the purpose of becoming a man, or taking upon himself human nature and form, that He might become a sin offering. The same spirit of benevolence that moved Him to leave the glory controlled Him throughout. So we can say, as did Paul: "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, that ye through His poverty might be rich." 2 Cor. 8, 9.

We would neither belittle nor magnify the physical or mental sufferings of Christ's life or death. We know not how much He suffered. That all His sufferings were necessary there can be no doubt. "For in that He Himself hath suffered, *being tempted*, He is able to succor them that are tempted." Heb. ii. 18 and iv. 15. We freely assert, however, that the Bible nowhere teaches that the *pain* He suffered made atonement. In the type, a perfect beast had to be *slain*, not *tortured*. "Christ *died* for our sins." "Reconciled to God by the *death* of His Son."

Christ's coming in the flesh and His death are related to each other, but they are not identical. Perhaps we go farther than some by saying we believe in the dual, or double, nature of Christ. In the atonement work (Lev. 16), He was represented by a double type—Priest and Sacrifice. He was both Priest and Sacrifice. As the priest *took* the beast (a lower being) and offered it as a sacrifice, so we have seen that Christ *took* our nature and form, a body prepared for sacrifice. The priest killed that which he took; was it not so with Christ? Christ "was made of the seed of David, *according to the flesh*, and declared to be the Son of God, with power (or powerfully declared) by the resurrection." Rom. i. 3, 4. The resurrection did not *make* Him the Son of God, but declared the fact. If He was the Son of God, and also Son of Man, He had two natures. He was "put to death *in the flesh*, but quickened by the Spirit." 1 Pet. iii. 18. "And you hath He reconciled, in *the body of His flesh, through death*." Col. i. 21, 22.

It was not the blood of the *priest* that was required, but the blood of what the priest offered. The two being *combined* in Christ, has made it more difficult to grasp. "Every spirit that confesseth not that Jesus Christ is come *in the flesh* is not of God." 1 Jno. iv. 3.

If the Lord Jesus, when on earth, was nothing but flesh—a mere man—then He could not be truly said to have come down from heaven. His flesh was of the earth, earthly, as much as ours, and yet it is repeatedly stated that He came down from heaven. See Jno. iii. 13 and 31. "He that cometh from above is above all: he that is of the earth is earthly and speaketh of the earth: He that cometh from heaven is above all. And what He hath seen and heard, that He testifieth."

Christ was the true bread, that came down from heaven. Ch. vi. 33, 38, 50, 51, 58. "The Second Man is the Lord from heaven." 1 Cor. xv. 47. A mere human being, having our *fallen* nature, as some tell us Christ was and had, should not have received worship, and could not have forgiven sin, both of which Christ did. Having taken our humanity, without its sin, He was in that nature made a sin offering. He then ascended on high to apply the merit of the work He had done, just as the priest, having slain the beast, carried its blood in to secure the object for which it was shed.

He did not make atonement with the *priest's* blood, but with what was shed. Our object in writing this article is not to oppose new or advanced truth, but to defend long established truth against old error dressed up in a new form. We defend the pre-existence of Christ, and also the relation between His coming in the flesh and His death in the flesh. The first prepared the way for the second; the second was the ransom. Both were necessary, and parts of the same plan, and both express God's great love for man. Take the pre-existence of Christ out of the plan, and there was no condescension on His part, and no motive to benevolence for us, as the apostle presents it. Take the death of Christ out of the plan, and the types of death are useless, and there is no ransom, and therefore no restitution. He came down to die, and having done the work, then He returned to the glory He had with the Father before the world was. Jno. xvii. 5. Christ is our Redeemer, by the Ransom. His earth life is our Example. He is our Forerunner into the perfect life, and the Regenerator by that life imparted. In Him all fullness dwells. He comes again, but not as a Sin Offering, and hence not in the flesh, but in a spiritual body, and all who, by the Spirit, have fellowship with His sufferings and are made conformable to His death, shall be made like Him and share the glory of His reign. Here, we know in part; there, we shall know as we are known. "When that which is perfect is come, then that which is in part shall be done away." 1 Cor. xiii. 9-12. Meanwhile, let charity prevail.

J. H. P.

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CASTING AWAY AND RECEIVING

Rom. xi. 15.

Bible students of the past, as well as those of the present day, have noticed that the dispersion, and ultimate restoration of the Jewish nation—literal Israel—is the subject of considerable portions of both Old and New Testament prophecies. As prophecy cannot be understood with any great degree of clearness until about the time of its fulfillment; the subject has necessarily been enveloped in a good deal of mystery in the *past;* and it is still, with those who do not keep pace with the development of prophecy. Various attempts have been made, by those who discard the millennial reign of the kingdom of God, to show that these prophecies would never have a *literal*, but a *mystical* fulfillment. Some have taken the position that they were *conditional*, and that the conditions have not been met; and others affirming that they were all fulfilled at the restoration from the Babylonian captivity. But it will be observed that the prophecies of Haggai and Zechariah were made *after* that; and those of the *New* Testament, several hundred years after. Jesus, in giving the signs which would precede the complete development of the kingdom of God, says: And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. . . . . For these be the days of vengeance, that all things which are *written* may be *fulfilled* . . . . For there shall be great distress in the land, and *wrath* upon *this* people. And they shall fall by the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles [Ethnon Nations] until the times—years—of the Gentiles be fulfilled. Luke xxi. 20-24.

This prophecy involves the inference that the times—years—of the Gentiles, have been *foretold*, or they could not be *fulfilled;* that Jerusalem represents the Jews among the nations; and that the treading down will cease, when the times are fulfilled, and the *kingdom* established—vs. 31. As has been many times shown, the times of the Gentiles last about thirty-five years from the spring of 1880; and the return of the Jews to Palestine is rapidly becoming an indisputable *fact*.

It is not designed to enter into an exhaustive argument as to the probability of the complete fulfillment of the large class of prophecies in regard to this wonderful people; but to glance at a few passages which state clearly the *reason why* God has dealt with them as he has; covering a period of hundreds of years; which will explain what has puzzled so many, why their national identity has been preserved. In the 16th of Jer., where their dispersion and ultimate gathering, after they had been recompensed *double* for their sins, is foretold; the Lord explains how they will be preserved, for the fulfillment of the prophecy, in the 17th verse: *For* mine *eyes* are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes. The *double*, in this connection, gives a positive clue, not only to their dispersion at the 1st Advent, but also to their gathering at the 2d Advent, and the *year* when the comforting words of Is. lx. 1-2 would begin to be spoken, as has been shown, was fulfilled in 1878. Amos, 9th chapter, speaks of their being *sifted* among all nations, and of their permanent upbuilding. James, in quoting this prophecy, *seems* to understand that the rebuilding of the tabernacle of David, which fell after Jesus left their house desolate, would take place at the 2d Advent. There must be a purpose in it all, worthy of an allwise and loving Father, who formed and will carry out the great plan of salvation; and it is stated by Jesus, in part, at least: That the residue of men might seek after the Lord, and *all* the Gentiles—nations—upon whom my name is called, saith the Lord who doth all these things—Acts, xv. 13-18. The work of the gospel age is expressed in the 14th verse:—taking out of the nations a people for his name—the wife of Christ; selecting the kings and priests, to reign with Christ.

The kingdom was taken from *them*, to be given to a people bringing forth the fruits thereof—Matt. xxi. 43. The same is expressed by Paul: Now if the *fall* of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much *more* their fullness—Rom. xi. 12. That their *fullness* will finally embrace the dead as well as the living, is intimated in verse 15: For if the *casting* away of them be the reconciling of the world, what shall the *receiving* of them be, but *life* from the *dead?* See, also, Ezek. xxxvii, where it is positively stated that the *whole house* of Israel will be brought out of their *graves*, and placed in their own land.

Paul says further: For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in *part* is happened to Israel, until the fullness of the Gentiles is come in; and so all Israel shall be saved; as it is written, (Ps. xiv. 71.) There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob; for this is *My covenant unto them*, when I shall taken away their sins. As concerning the *gospel*, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes; for the gifts and calling of God are without repentance. (He has *promised*, and He will perform.) For as *ye* in times past have not believed—obeyed God, yet have *now* obtained mercy through their *unbelief;* even so have these also now not believed—obeyed, that through your *mercy* they *also* may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all—Rom. xi. 25-32.

That they will remember and turn unto the Lord, after their restoration, is clearly taught in both Old and New Testament prophecies. The Hebrew word translated heathen, like the Greek word rendered Gentile, means nation.

But I had pity for mine holy name, which the house of Israel had profaned among the *heathen*, whither they went. . . . . And I will *sanctify* my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the *heathen* [nations] shall *know* that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes; *for* I will take you from *among* the heathen, and *gather* you out of all countries, and will bring you into your own land. Then He says He will sprinkle clean water upon them to *cleanse* them; and give them a *new* heart; and put his Spirit within them, and cause them to walk in his *statutes;* then adds: And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

And not only that, but the *land* which has been so long desolate and unproductive, will return to its former fertility. And I will call for the *corn*, and will *increase* it, and lay no famine upon you; and I will *multiply* the *fruit* of the *tree*, and the *increase* of the *field*, that ye shall receive no more reproach of famine among the heathen—Ezek. xxxvi. 21 to end of chapter. Read also the xxxvii chapter. After speaking of the valley of *dry bones*, which is explained to be the *whole house* of Israel, to be brought up out of their *graves;* the prophet is told to take two sticks, and write upon them; and the sticks whereon thou writest shall be in thine hand before their eyes; and say unto them: Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will *gather* them on every side, and bring them unto their own land; and I will make them *one* nation in the land, upon the mountains of Israel; and one king shall be king to them *all;* and they shall be *no more two nations*, neither shall they be divided into *two* Kingdoms any more at all. . . . . My *tabernacle* also shall be with them; yea, I will be their God, and they shall be my people, and the *heathens* shall *know* that I, the Lord, do sanctify Israel, when my *sanctuary* shall be in the *midst* of them for *evermore*.

Also the xxxix chapters of Ezek., after speaking of trouble with Gog—Russia—after their return, and dwelling in the mountains of Israel; gives the purpose for which it is all brought about; their *own* good, and the good of the nations, in *clear*, positive language.

Daniel xii. 1, speaks of their deliverance in a time of trouble, such as there never was since there was a nation.

Zech. viii. teaches of their return; the building of Jerusalem; and a time of trouble, when every man's hand will be against his neighbor; and closes with a *thus saith* the Lord. In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him, that of him that is a Jew, saying: We will go with you: for we have heard that God is with you. Zech. xiv. tells us of the gathering of the nations against Jerusalem; that the Lord will come with all the saints, and fight against the nations; that *He* will be *King* of all the *earth;* and that the left of the nations which came against Jerusalem, shall even go up from year to year, to worship the King, the Lord of hosts, and to keep the feast of tabernacles. In Ezek., xxi., we read of their last king Zedekiah: And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end; thus saith the Lord God; remove the diadem, and take off the crown. . . I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is, and I will give it him—xxv. 28.

They were overturned, 1st at the Babylonish captivity, 606 B. C., where their treading down began; 2nd, at the destruction of Jerusalem, A. D., 70; the 3rd time will be the one spoken of in Zech. xiv., and right there he will come whose *right* it is: or will then complete the conquering of the nations; and the kingdoms of this world will become the kingdom of our Lord and his Anointed ones. And so we might quote largely from Is., Jer., Ezek., Amos., Zeph., Zech., and other prophets, showing that the children of Israel will return to their own land. And the united testimony of Prophets and

Apostles is that it was designed of the Lord to prove a glorious blessing to themselves and all other nations; bringing them to acknowledge that God is the Lord.

And how could it be otherwise? When such a vast amount of *prophecy* becomes a *fact*, it will *prove* the scriptures *true;* and when they are *proved* true by fulfilment, it can but be a terrible blow to scepticism and infidelity. Jesus said: I tell you *before* it come, that, *when* it is come to pass, ye may believe that I am he—John xiii. 19.

And so the result will be to the nations, when they see so much come to pass; and probably on this account Israel were scattered among *all* nations. *Then* it will be true that: The wayfaring men, though *fools*, shall not err therein—Is. xxxv. 8. The apology for presenting this subject, is, that the return of the Jews, and the time of trouble are becoming apparent *facts;* and it is believed that the two facts will be the means, in the next 35 years, of the conversion of the 144,000 Jews. and the great multitude of all nations, who will come up out of or after *the* great tribulation, with their robes washed white in the blood of the Lamb—Rev. vii. B. W. K.

THE STRAIT GATE

"Strive to enter in at the strait gate; for I say unto you many will seek to enter in, and shall not be able." Luke xiii. 24.

Christ's mission to earth was to save men. It has been truly said that the difference between the anti-Christian and the Christian religions is, that in all of the former, men are seeking after God; in the latter, God is seeking after men. In one sense, Christ has already accomplished the salvation of all. That is, all were *lost*, and He has *found* them. More than that, He has purchased them. But His work is not thus finished. He desires to raise them immeasurably above their lost condition, and to render them eternally secure. To do this work, He must have their co-operation. To be saved in the highest sense, men must come to the Saviour. Hence, one important part of His mission was to win followers.

Christianity now is presented to the unbelievers in the most attractive form, and every inducement that can be offered is presented to persuade men to come to Jesus. They are told that it is an easy thing to be a Christian; that they have only to say the word, to make the public confession, join the church, and they are safe. We do not question the benevolence of the motive which prompts this, but we do question both the authority and the wisdom of the plan. Will such work stand in the day that tries by fire?

The Saviour *never* urged men to come to Him. The truth He taught had sufficient power to draw those who were susceptible to its influence. His words possessed the peculiar property of satisfying the hunger of earth-weary, toil-burdened and desolate hearts. And these are they who are especially invited. The only direct invitations given by Him who came to win ALL, were given to this class. "He that is thirsty, let him come to me and drink." "Come unto me, all ye that are weary and heavy-laden, and I will give you rest." Only those who feel the need of rest and life can appreciate the invitation. The rich, the popular, those absorbed in business; in brief, all who are content with the things of this life, are scarce likely to leave them for things for which they feel no need. As a rule, the more content we are with earthly things, the less we desire heaven; and God never gives of heavenly things except they are earnestly desired.

When great multitudes followed Him. He turned and said unto them: "If any man come unto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life, also, he cannot be my disciple. For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he hath sufficient to finish it? Lest haply after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build and was not able to finish." Luke xiv. 25-30.

There are many builders in this day of whom that saying is too true. Thrice better had they never begun. Could I be heard, I would say to all: Do *not* come without counting the cost. It will cost you all that you have and are or ever can be. "Whosoever he be of you that forsaketh not all that he hath, *he cannot be my disciple.*" But if you can afford it, the investment will bring good returns. He would not be certain of success in any earthly profession, who did not apply time, means and heart and mind to the acquiring of his object. Can less be expected of him who lives for God, and who expects to be made like Him?

Why did not Christ urge men to be Christians? Did His great heart feel no pity for the careless, the proud, the wise, and prudent, in their conceit? Why was the gate made so strait that only the most determined could win an entrance? Thank God, these questions can now be answered.

He was working in harmony with God's plan. The plan is to call out and perfect the church first to be made a blessing to those who are left.

God is not limited, in His dealings with us, to our life here. Man's sin consigned him to the grave. Christ's righteousness brings him back from the grave. Men have long advocated the far-reaching power of the Saviour's death. They have taught that his blood *could* avail for all. Few have realized the revealed truth that His blood *does* avail for all. He who gave Himself a ransom for all, thereby has *ransomed* all, and the due time has now come for this to be testified.

"Behold the Lamb of God who taketh away the sin of the *world.*" "God was in Christ reconciling the WORLD, unto Himself, not imputing their trespasses unto them." The salvation here taught does not depend upon their acceptance of Him. He who laid the foundations of the gospel, laid them broad enough and deep enough to sustain the whole structure of human salvation. Jesus, who worked out His Father's will, had no occasion to be in haste. During the gospel age He is gathering out the jewels of His crown—the church of the first-born. Hereafter he will take to Himself His great power and reign. Then all the nations whom He has made will come and worship before Him. If our work be guided by a knowledge of His plan, though the results may seem less, they will be more effectual. Above all, let us so live that He may do the work through us, now and hereafter.

L. A. A.

NUMBER SEVEN

(CONTINUED.)

The fact has been noticed that the number seven is made very prominent in the Bible—both Old and New Testaments. It is the basis of reckoning, and nearly everything is complete by sevens. It may be both interesting and profitable to look at the many places where it is used.

We have seen already that seven is the basis of the creation week, the ordinary week and the week of thousands. The wave of sheaf, and its antitype, the resurrection of Christ, were "when the Sabbath was past"—the eighth day, or first day of a new week. Lev. xxiii. 11, and Mark xvi. 11. The wave of loaf and its antitype, the descent of the Holy Spirit, were on Pentecost, or the fiftieth day, and hence also on the first day of the week. Lev. xxiii. 15-16, and Acts ii. 1. And the perfect new creation is not reached until the week of thousands is past, or the beginning of another cycle.

The types of the old creation are seventh day types, and the types of the new creation are first day types. By observing what is said of these types in Lev. xxiii. it will be seen that these first days were to be holy convocations and rest days, though not by the fourth commandment, which related exclusively to the seventh day. Those who are more interested in commemorating the old creation, will of course observe the seventh day of the week, and those who are more interested in commemorating the dawn of the new creation will observe the first day of the week. But in the New Testament there is no *command* to observe either. The Christian has been drawn to the first day of the week by the law of asociation, which is one phase of the law of the Spirit.

The seventh day finds its antitype in the seventh thousand —the Sabbath that remains. When we have entered the Millennial reign, it will not be as it was in the typical observance, one day in seven, but a continual Sabbath. That will be the *fulfillment* of the Sabbath, or keeping it in the Spirit. There is a sense in which believers now are keeping that continual Sabbath; the same sense in which we are now the body, or bride of Christ; the same sense in which we are now said to have eternal life, and to be in the kingdom. In this sense the gospel age is the age of fulfillment of the seventh day, and we believe the rule will hold good that no type given in the old dispensation, to be entirely fulfilled in either the gospel or millennial age is to be observed during the gospel age.

But to come to other features: Enoch, "the seventh from Adam," (Jude xiv.), was translated. He seems to be a type of the perfect earthly man; and we suggest that this case indicates God's way of disposing of such men, during the seventh thousand years. If not for this, why did it happen to be the

seventh, and why tell us anything about it? We would not be too positive on such points.

Clean beasts went into the ark by sevens. Gen. vii., 2. Seven days was the period fixed for the entrance into the ark, and on the seventh day the waters began to come on the earth. Verses iv. 10. It was in the seventh month the ark rested. Gen. viii. 4. Noah sent out a dove which returned to him, because it could find no rest; "And he stayed yet other seven days," and sent her out again. Verse 10. This time she brought the olive leaf, then he stayed yet other seven days" when he sent her out and she returned no more. Verse 12. And it was with Noah's seventh century the new world began. Verse 13. Do all these things come by chance?

Jacob served seven years for each of his two wives, Leah and Rachel. Gen. xxix. 18-30. Jacob is typical of Christ. He stood at the head of the Jewish dispensation with his twelve sons as Christ with His twelve apostles stand at the head of the gospel dispensation. These two equal periods seem to represent the equality of the two dispensations. Jacob served for a wife and got the one first that he did not want, and afterwards the one he really loved.

Some one has said there is not even a type of the Jewish church being the bride of Christ in any sense, or that He came to them as the Bridegroom. Will those who accept of the allegorical character of the writings of Moses repudiate this case of Jacob? The Jewish church is often spoken of as the Lord's wife, and as not being true to Him. Jesus says, "All that the Father hath is mine." "He came to His own and His own received Him not." John introduced Him as the Bridegroom. Jno. iii. 29. Jesus speaks of Himself as the Bridegroom with them. Mark ii. 19-20. There is as much evidence of Christ being the Bridegroom to that typical church, as that He was Reaper in the harvest of that typical age.

In Pharaoh's dreams which Joseph was called to interpret, there were "seven well favoured Kine," eaten up by "seven other Kine" ill favored and lean fleshed; and "seven ears of corn" on one stalk, rank and good, devoured by "seven thin ears." The dream as interpreted and fulfilled, referred to seven years of plenty, followed by seven years of famine, God's mercies and His judgments are complete, but mercy rejoiceth against judgment.

In Leviticus xxvi, the expression "seven times" is four times repeated in reference to the duration of the rule of its enemies over Jerusalem. It has often been shown that this is the basis and key of the Times of the Gentiles (Luke xxi. 24), or the duration of Gentile rule over Jerusalem. A time is a year; a prophetic year is 360 common years and has been so fulfilled. "A time, times and a half" (i. e., 3½ times) has been fulfilled as 1260 literal years in the Papal dominion over the nations, between A. D. 538 and A. D. 1798.

If three times and a half are 1260 years, seven times are 2520 years. From B. C. 606, where the desolation of Jerusalem began, 2520 years reach to A. D. 1914. According to this application of the number seven, Jerusalem will be free at that time, and thence-forward be a praise in the earth. The application is clearly confirmed by the events of to-day—the trouble brewing among the nations, and the beginning of Jewish restoration.

The prophetic argument on the Two Dispensations shows that favor was due to that people in 1878, and the door was *legally* opened for their return, by the Anglo-Turkish treaty of that year. From 1878 to 1914, is a period of 37 years for their rise, and is equal to the period of their fall, from the time Jesus left their house desolate in A. D. 33, until their complete destruction in A. D. 70.

Their fall was from natural nationality, and they will rise to the same. "This child is set for the fall and the rising again of many in Israel." Jesus has the work of restoring the natural, and of imparting all manner of spiritual blessings.

The long period of 2520 years and their bitter experience under the dominion of the beasts, (human governments, Dan. vii.) is clearly represented in Dan. iv., by the "seven times" of Nebuchadnezzar and his bitter experience among the beasts. This being a type covers only seven literal years. Why, if there is nothing in all these things, can such a harmony be developed on the basis of number seven? J. H. P.

IS SIN A TYPE OR A REALITY?

It has been suggested by some one as an advanced truth, that the cleansing of our theology is the antitype of the bearing away of sin by the scape-goat, making sin a type of false theology. This is a novel if not a dangerous idea. Novelties are striking; new things are eagerly sought for, and too apt to be received as truth, without careful examination, or to be received as advanced truth because new. But if "faith is counted for righteousness, why is not false theology counted for sin?" we are asked. This seems plausible, and may carry conviction to many trusting, honest souls, but it is sophistical. It is not a proper contract. If faith were a clean theology, then a false theology would be unbelief. Unbelief is one kind of sin. The Holy Spirit rebukes the world of sin because "they believe not on Me," said Christ.

But a personal faith in the Lord Jesus Christ is not to be confounded with a perfect knowledge of God's plan of salvation. Every babe in Christ has faith in Him. He could not be even a babe without this, but his knowledge of the plan may and should be a growth during his whole life. When Christ said to one who came to Him, "Oh, woman, great is thy *faith*," he certainly could not mean that she had an extensive knowledge of the plan of the ages. It would be presumption to think so.

It has been the privilege of every Christian to have a strong faith in Christ, but it has never been the privilege of *any* Christian to have a *perfect* knowledge of God's plan. We do not underrate the value of knowledge, nor in any sense belittle the responsibility of the Christian to *grow* in knowledge. God forbid. But we believe, in order to have the right effect, it is best to call things by the right names. Sin is sin—transgression of law, and ignorance is not always sin. Jesus says: "If you were blind, ye should have no sin."

The Holy Spirit was not promised to lead each *individual* into all the truth, but the church as a *whole*, as represented by the apostles, was to be led into all truth, and we cannot doubt that Christians of every generation had all the truth then due.

But the holiest and most enlightened Christians, even now living, may well adopt the language of the Apostle Paul, "Now we know in *part*, but when that which is perfect is come, *then* that which is in part will be done away." 1 Cor. xiii. That certainly cannot be until after the marriage—the complete union and glory for which Christ prayed (Jno. xvii.), when "we shall see as we are seen, and know as we are known." The papacy claims infallibility, and therefore sets itself up as the judge of men. Let all beware of imitating the unworthy example. Intercourse with a great variety of Christian people has convinced us that many dear children of God have a strong faith in the Lord Jesus, which enables them to lay hold on many blessings, both temporal and spiritual, though in many cases their knowledge of the plan of God is deficient. Others, wiser in the *mysteries* of God, seem sometimes to have a weaker faith, less love and a less perfect life.

"They that be *wise shall* shine as the *firmament*, but they that *turn many to righteousness*, as the *stars*." Dan. xii. 3. The stars are brighter than the firmament. Oh, that we might combine wisdom, love and Christian work in our lives!

Faith is one thing; knowledge is quite another. "*Add* to your faith virtue, and to your virtue *knowledge*, &c. Sin is one thing, and imperfect theology is another. "Now ye are *clean*" was spoken to the disciples in an early stage of experience, but it was their life-work to learn. He that is in Christ is counted "complete in Him," *faith* being counted for righteousness. A perfect theology is never counted for righteousness, though it is one important part of the disciple's work to grow in grace and knowledge. Faith is at the foundation, where but *little* knowledge is expected, while the knowledge comes gradually, as we advance.

It would do violence to language to introduce the phrase "imperfect theology" where the word "sin" occurs, which would not be the case if they meant the same thing; and it must be an "imperfect theology" indeed, that assumes to confound them. "By one man an imperfect theology entered into the world and death by an imperfect theology." "By the law came the knowledge of an imperfect theology." "Until the law, an imperfect theology was in the world, but it is not imputed where there is no law." "Behold the Lamb of God, that taketh away the—" No, we will not write it, it is too absurd. But it is no more absurd than the idea that the scape-goat work associated with cleansing the sanctuary in the law, was a type of the cleansing of theology here. The removal of sin from the sanctuary, would, it seems to us, far more fitly represent the cleansing of the church from all the works of the flesh, so that they might bring forth more fully the "fruits of the Spirit." Gal. v. The tendency seems to be to make too little of character by exalting theology. And the *false* application of sin as a type of false theology, while it does not lead us to think little of a clean theology, it does lead us more clearly to see that *character* is the ideal of Christian life—the "wedding garment."

"No truth is vital, nor any error fatal, which, when believed and obeyed, does not affect character." J. H. P.

POPULAR WITH ONE MAN

Major Whittle and P. P. Bliss, while engaged in evangelistic work for the Master, started for a new field of labor on a bitterly cold night. As they passed from the station-house towards the railroad train, they reached a gate before which a man stood, who said to the hurrying passengers, "Show your tickets." Of course the demand was annoying to many who were compelled to unloose their heavy wrappings, and to withdraw their hands from comfortable gloves; and it is not strange that expressions of discontent and of anger were loud and frequent. When the two Evangelists were going through the gate, the Major remarked pleasantly to the keeper, "You are not a very popular man with this crowd to-night." "I don't care a cent for this crowd," was the surly reply; "I just want to be popular with one man." "Ah, my brother," said dear Bliss on entering the train, "that is a lesson for you and for me."

Yes, and it is a lesson for every Christian in these last and perilous days. More men are making shipwreck of their faith on the coast of popular favor than in any other part of life's treacherous sea. They are seen all along the shore like dismasted and rotting hulks, instead of leading and pointing the way to the peaceful haven, that cannot be far distant. Of too many who commenced their public ministry as faithful witnesses for Jesus, it can be said, as the lonely apostle wrote of a former friend and companion, "Demas hath forsaken me, having loved this present world." (2 Tim. iv. 10).

So in the last state of the professing Christian body described in the epistle to the church of the Laodiceans, where the end and the doom of Christendom are graphically portrayed, we have the same subtle and fatal spirit at work. Laodicea means "Justice for the people," and while the Church boasts that she is rich, and increased with goods, and has need of nothing, it is evidently implied that she is governed by popular clamor, and Christ is turned out of his own house, left standing at the door, knocking to catch the ear of any man, before the whole corrupt mass is spued out of his mouth.

Are not the evidences of this popular control of the Church increasing every day with frightful rapidity? Custom after custom, and doctrine after doctrine, sanctioned by divine enactment and sacred by the faith and observance of the saints eighteen centuries, are yielded at the demand of public sentiment, until the pulpit, to a lamentable extent, has become a place for the delivery of popular lectures, and the Church building a place for popular entertainments. Let a preacher openly deny the Lord who bought him, disowning his divinity, ridiculing the necessity of his atoning blood, sneering at the authority of the Scriptures as superior to human reason, and at once the secular press, which in our cities at least is almost wholly in the hands of so-called "free thinkers," lauds him to the skies, as a man of genius, and broad culture, and large charity. Nay, multitudes in the Church unite with the enemies of Christ in celebrating his praise, especially if he increases the pew rentals, and attracts a crowd.

Well, be it so. It is just what the word of God plainly tells us must come to pass in the last days of perilous times, when the church will contain "lovers of their own selves; . . . . lovers of the pleasures more than lovers of God: having a form of godliness, but denying the power thereof." (2 Tim. iii. 2-5.) "When they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables," (2 Tim. iv. 3-4); when "there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." (1 Pet. ii. 1.)

But this furnishes all the stronger reason why those "who are kept by the power of God through faith unto salvation, ready to be revealed in the last time," should more and more make it their single aim "to be popular with one man." Let them not care a cent for the crowd out of the church, or in the church, but each say like the Apostle, with lofty and unswerving consecration: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." (Acts xx. 24.)—*The Truth.*

TO OUR READERS

The present number of the WATCH TOWER ends the first volume, the first year of its existence. From the numerous letters containing kind and encouraging words, speaking of the light thrown on various scriptures through its teaching, we have reason to hope that our labor is not in vain in the Lord. While we labor not for human praise and thanks, but to receive, of the Master, "Well done, good and faithful servant," yet these kind words from our fellow pilgrims are not to be despised. Like a cup of cold water, they greatly cheer and refresh us.

We have felt called to a defense of the truth. During this harvest-time of shaking and sifting in which we are living, there is danger of throwing away with the rubbish some of the very foundation pillars of truth. Many of these fundamental truths are being attacked by the great enemy of truth, and the more of God's children he can enlist with him the more successful is he. It was needful, therefore, that we should exhort you to take unto you the whole armor of God, that ye may be able to withstand (stand against the evil attacks) in (this) the evil day, and having done all, to *stand.* (Eph. vi. 13.) Our Lamp shining on the *Tabernacle service* and *types of the law* has had the effect of confirming these old truths and establishing our hearts in the faith. As we have seen Jesus' death typified by the paschal lamb and the bullock of sin-offering, so we have learned that we (the church) have been filling, and must continue to fill, the type of the goat of sin-offering, thus being made "conformable unto his death" and "filling up the measure of the sufferings of Christ which are behind."

Many tell us by letter, and some by word, that we are in their prayers, and we now request that during the coming year ZION'S WATCH TOWER may be the special subject of your prayers, and in the words of Paul, that you pray for us that God may open unto us a door of utterance to speak the mystery of Christ. (Col. iv. 3).

To those who wish the paper, but who cannot afford to pay, the terms for the next year are the same as for the past one —"Ask that ye may receive." A postal card will do. If you send us the names of any you think would be interested and benefited thereby, we will send them sample copies free. You might, thus, to some extent, "do good and communicate." Hebrews 13:16.

QUESTIONS AND ANSWERS

Q. If I understand you aright in your article on the "Ten Virgins" of last number, your view is that while *overcoming* christians of all ages are virgins and will be joined to the Heavenly Bridegroom, yet the parable of Matt. 25, refers to those of that class living in our day, and who here and now as parts of the company have been used to represent the whole in the fulfillment of the parable. Am I correct?

A. You are correct. We do not limit the *virgins* of all ages, but believe this parable to refer to virgins at the close of this age. We cannot say, however, that *every christian* shall have the high honor of being *united* with Jesus as his bride and joint heir. The word authorizes us only to say that "He that *overcometh* shall inherit all things." We will not judge who are *"overcomers"*—the King has come in, he will judge righteous judgment.

Q. Your article in March No. "Three Covenants" states that the words covenant and testament are the same and from the same Greek word, and that the "*New* Covenant" is a thing of the future. To which covenant then does Jesus refer when He says: "This is my blood of the New Testament?" Matt. xxvi. 28.

A. In the article referred to we found that the Abrahamic Covenant was an unconditional promise and for that reason it needed and had *no medium.* God simply *confirming it* by oath. "For when God made *promise* to Abraham, because he could swear by no greater, *He swore by himself*" that by these "two immutable things we might have a strong consolation." Heb. vi. 13-18. We found also that the Law Covenant which was 430 years after did not disannul this one, that it was separate and distinct. "The Law" was *not unconditional,* but—"Whosoever doeth those things shall live by them." And because *it* had these conditions binding on God on the one part, and Israel on the other, it required and had *Moses* as its mediator. Paul is intent on proving this distinction between the Law and the Abrahamic covenant and in Gal. iii. 20, points out to us that the distinction between the unconditional and conditional is apparent from the fact that to the latter, God gave a mediator, while to the former none was given.—"For a mediator is not of one (or when there is but one party to the contract) but God is one." Therefore a *mediator being given* with the Law, proves that *it had binding* upon Israel as well as upon God.

Then we looked at the *New* Covenant and found that it has *conditions* binding upon God and the world, therefore *it* should have a mediator. God binds himself to "restore all things," to save men from death and to bring them to a knowledge of the truth. (1 Tim. ii. 4.) to "pour out His Spirit upon *all flesh*" (Joel ii 28) and to put a new spirit within them (as it was in Adam before sin entered) (Ezek. xxxvi. 26.) and to write his law in their hearts (more than Adam had) Jer. xxxi. 33, and he will set his sanctuary (dwelling—the Church) in the midst of them forevermore. (Ezek. xxxvii. 26.) And the conditions upon the *World* are, that then, they shall obey the Lord's prophet or be cut off from life, (the second death). "Every soul shall die for his own sin." Jer. xxxi. 30. "It shall come to pass that every soul that *will not hear* that prophet, shall be cut off from among the people." Acts iii. 23. But who shall be the mediator of so great a covenant? Paul assures us that "Jesus (is) the *mediator* of the *New Covenant*" Jesus accepted the high position and sealed or ratified that New Covenant with his own blood (death) just as Moses had ratified the Law Covenant, which was a shadow of this, with the blood of a bullock and a goat sprinkling (cleansing) all the people; so Jesus died but instead of sprinkling all the people *at once*, he waits 1800 years to "take out a people for his name"—His "bride"—"His body"—to be associated with him in the work of sprinkling or cleansing all the people.

He said to his disciples of old and to us now: "Take up your cross and follow me"—crucify the flesh—and the same thought is suggested when Jesus took the cup saying: "This is my *blood of the New Covenant* shed for *many* (the world in general) for the remission of sins." By passing it to each of us and saying, "Drink ye all of it," he virtually invites us to drink into his *death*, to "be made comformable unto his death."—"Are ye able to drink of the cup (death) that I shall drink of, and to be baptised with the baptism (death) that I am baptised with?. . . . . Ye shall drink indeed of the cup that I shall drink of, and be baptised with the baptism that I am baptised with." Matt. xx. 22. "We know that as many of us as were baptised into Jesus Christ were baptised into his *death*." (Rom. vi. 2) and we know just as well what "*the cup*" signified when we find Jesus in the garden praying: "Father if it be possible, let this cup (death) pass from me." So when Jesus passes us "the cup," he says to us: "*Die with me*, I will thus permit you to join with me in sealing the *New Covenant* and by and by when the body is complete, associate you with me in glorious work of sprinkling (cleansing) 'all the people,' as parts or members of *the "one mediator* between God and men," when the *New* Covenant comes into operation.

How very forcible every feature of *the law* seems to shadow forth the fact that, "If we suffer with Him we shall also be glorified *together*." We believe "that if we be *dead with Him* we shall also live with Him." Let us then reckon ourselves dead indeed unto sin, and though in the world be not of it.

Q. What are the two immutable things of Heb. vi. 18?

A. You will find our understanding of this question in the above answer, to be God's *promise* and *oath* to Abraham.

Q. Are there any reasons for thinking that Jesus will appear *in the flesh* to his church?

A. We know of no reason for so thinking but many reasons to the contrary. Brother Paton's article—"EXPEDIENT FOR YOU"—in this No. is so much to the point that we will not answer you further. If it does not fully satisfy you, we shall be glad to know of any points of difficulty and answer them.

"THE DAY DAWN, OR THE GOSPEL IN TYPE AND PROPHECY"

The first copy of this work has just been received from the printer, and the entire edition of 4,000 copies will be ready for delivery by the time this paper reaches you. It is a more exhaustive and elaborate work than we had at first expected; more so by far than anything ever presented on the above topics, from our standpoint. It contains 334 pages in clear and distinct type. To give an idea of its size, we would say that it contains about three times as much matter as the "Three Worlds," a book familiar to most of our readers, now out of print.

From the first hasty examination we should say it is a work which will do an inestimable amount of good, and to many, will be an instructor second only to the Word of God. It is written in a plain, unassuming manner, seeming to indicate that the writer had learned that "great I and little you" are no part of the Good News. Both the *I* and *you* are as far as possible dropped from notice, and the subject is made so beautifully plain and clear, that many, we believe, will bless God for having been permitted to read it. It is divided into twenty-nine chapters, and like God's book, contains things "both new and old."

We copy from the book, the following terms which are certainly low:

"Price of Day Dawn, in paper covers, 50 cts.
Price of Day Dawn, in cloth covers, 75 cts.

Those interested and unable to pay, are welcome to a copy free, *by asking for it*. Our object is to spread the truth, and as we have freely received, we would freely give to such as need.

Address the Publisher, A. D. Jones, Pittsburgh, Pa., or the writer, J. H. Paton, Almont, Michigan."

We hope that every reader of the WATCH TOWER will avail himself at once of these liberal terms. The time arguments alone, clearly and plainly stated, should do you fifty dollars' worth of good if not more. Those who can afford to do so, should keep a dozen copies on their loan list.

"SUBMIT AND COMMIT"

I read in a friend's book, not long ago, an extract which commenced with the following words: "The longer I live the more profoundly am I convinced that the all-in-all of practical Christianity may be summed up in two words—'submit and commit.'" Truer words have seldom passed from human pen; and this is the great lesson that grace by her gentle discipline teaches, and that the will of man has to learn. Submit—cease first from thy rebellious self-assertions, and next from thy proud efforts to correct and amend thyself; and then commit—cast thyself into the hands of Omnipotent Love. Claim it of the new Adam that He shall, dwell within thee, accomplish, as He has undertaken, what thou canst not do, and regulate in peace and harmony, under His scepter, the once jarring and conflicting forces of thy nature. So shall there indeed be a great calm, a stillness, a rest within thy consecrated heart, and thou shalt be in a position to make proof of all the wealth of thy promised land—the land that flows with milk and honey—as thou proceedest to live not only soberly, but righteously and Godly. Only let us take heed lest it should be said of thee or me, reader, "We see that they could not enter in, because of unbelief."—*School of Grace.*

BIBLE CLASS DEPARTMENT

Q. Please explain Mark ix. 43-44. "If thy hand offend thee, cut it off: It is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched; where their worm dieth not and the fire is not quenched."

A. The English word *hell*, (in Com. English version of N. T.,) is used to translate *three* entirely different Greek words: One of these "tartarus," occurs but once—2 Pet. ii. 4., and signifies, according to best Greek scholars, *our atmosphere.* (Satan—"the prince of the power *of the air.*") Another Greek word translated by the word *hell*, is "*hades.*" This is used eleven times in the N. T., and is ten times improperly translated hell. The word signifies *the grave*, or *a state of death*, or *the dominion of death.* The Author of the Emph. Diag., says: "To translate *hades* by the word *hell*, as it is done ten times out of eleven in the N. T., is very improper, unless it has the Saxon meaning of "*helan*"—to cover—attached to it. The primitive signification of *hell* only denoting what was secret or concealed. This perfectly corresponds with the Greek word, *hades*, and the Hebrew equivalent, *sheol;* but the theological definition given to it at the present day, by no means expresses it. It is said that in some parts of England today, it is not uncommon to hear the old Saxon use of this word as when a man speaks of *helling potatoes*, (covering them,) and *helling* his house (shingling or covering it.)

The third and only other Greek word translated by our word hell, is "*gehenna.*" It occurs twelve times. The same author quoted above, says of gehenna: "It is the Grecian mode of spelling the Hebrew words which are translated 'The valley of Hinnom.' This valley was also called '*tophet*,' a detestation, an abomination. Into this place were cast all kinds of filth with the carcasses of beasts and the unburied bodies of criminals who had been executed. To consume these, fires were kept continually

burning. Gehenna then, as occurring in the N. T., symbolizes *death* and *utter destruction*, but in no place signifies a place of eternal torment."

Kimchi, on Psa. xxvi. 13, says: "It was a place in the land (valley) near to Jerusalem, and was a place contemptible where they did cast things defiled and carcasses, and there was there a continual fire to burn polluted things and bones, (Brimstone was thrown in to continue it) and therefore, the condemnation of the wicked in a *parabolic* way, is called *Gihinnom.*"

One thing is sure, nothing was ever cast into this "Valley of Hinnom" to be kept in torment. Only *dead* bodies were cast into it as a mark of special ignominy, and what the fire did not come in contact with,, the worms destroyed, so that in any case the result was *destruction.* See Isa. lxvi. 24. (The Jews were not allowed to *torture* even dumb animals.) Jesus apparently made a lesson from surroundings, as was his custom. So now, he says: If any of your members—eye, hand, etc., so ensnare you as to endanger your being cast into this Valley of Hinnom, it is too expensive a member to keep, even though it be dear unto you as your eye or right hand. It would be far better to cast off the troublesome member and save your life.

So, too, we can see that every christian is called upon to—"Mortify (put to death) therefore, your members which are upon the earth—uncleanness, covetousness, &c. (Col. iii. 5.) These evil members must be lopped off, else they will choke the life of Christ commenced, and prevent your entrance into that everlasting life, and render you a *vessel* fitted to *destruction*, symbolized by *Gehenna*—"Valley of Hinnom."

But it may not be uninteresting to some to know that the following parts of the text of Mark ix, are interpolations, and are not found in the best MSS. Sinaitic and Vatican—viz: vs. 44 and 46 are both entirely omitted; also, in vs. 45, the words *"into the fire that never shall be quenched,"* and in vs. 47, *"fire" is omitted.* See "Emp, Diag." and "Tischendorf."

THE EDITOR'S EASTERN TRIP

Invitations to stop and see the little companies at various points *en route* to and from Lynn, Mass., have been so numerous, that we have been obliged to forego the pleasure of complying with some five requests. In future, however, we hope to be able to see these also.

The entire arrangement of meetings, etc., in each place, will be left in charge of the person mentioned below. Any arrangements they may deem proper will be agreeable to me. They may arrange for one, two or three meetings a day and if they choose, select my subjects, or announce the general topic as being *"Things Pertaining to the Kingdom of God."* The route, committee of arrangement and time of my arrival are as follows:

Chambersburg, Pa.....H. E. Hoke
Wednesday, noon, June 2d.
Reading, Pa.....J. B. Kine, No. 102 N. 8th st.
Saturday night, June 6th.
Newark, N. J.....Mrs. E. M. Deems, 500 Wash't'n st.
Tuesday night, June 9th.
Lynn, Mass.....Amos Hunt, No. 13 Ingols st
Sunday, A. M. (early), June 13th
Clinton, Mass.....Mrs. M. T. Miner.
Wednesday, June 16th.
Springfield, Mass.....R. W. Stearns, 96 Garden st.
Friday, June 18th.
Ft. Edward, N. Y.....J. C. Sunderland
Tuesday, June 22d.
Montrose, Pa.....D. D. Lathrop
Friday, June 25th.
Berwick, Pa.....A. B. McCrea.
Saturday night, June 26th.
Jersey Shore, Pa.....S. M. Bond.
Wednesday, June 30th.

By the above, it will be seen that the stay at each place will average about two days. *I shall expect* almost continuous meetings while with you.

VOL. II PITTSBURGH, PA., JULY, 1880 No. 1

YOUR REDEMPTION DRAWETH NIGH

Most of our readers are perhaps aware that our understanding of the word leads us to the conclusion that "The time of trouble" or "Day of wrath," covering the *forty years* from 1874 to 1914 is in two parts or of two kinds: first a time of trouble upon the church during which she (the nominal church) will fall from her present position of influence and respect with the world, and many will fall from truth and from faith. This trouble upon the church and also the fact that we shall be *in it* but protected and safe is shown by the xci. Psalm.

We need not fear the terrors of darkness nor the pestilence that walketh in the darkness. That is, if *we* the "little flock" abide under the shadow of the Almighty and have Him for a *Refuge* we need not fear this dark hour coming upon the the church; neither need we fear the *pestilence* (infidelity) that will stalk abroad during that time; neither need we fear the *arrow* that flieth by day—The arrow is the scornful speech of the Infidel and unbeliever—for as we are elsewhere told—"The wicked shoot out arrows at the righteous—even bitter words."

These arrows—bitter scornful words of infidelity and the pestilence of systems of error, &c.—are to cause "a thousand to fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee." Why will these influences so destructive to others, not affect the "little flock?" Let vs. 4 answer: "Under his wings shalt thou trust: His *truth* shall be thy shield and buckler."

Yes it is easy to see that the pestilence and arrows, &c., referred to here are not the *literal*, since we well know that the truth does not protect against such things. *Truth* has always been a *shield* against error and infidelity but how needful it will be—how needful it is in this evil day for it is evident that this great wave of ungodliness and infidelity has already commenced to sweep over the world and *we* will be in it as Paul said, referring to this very time. "The *fire* (trouble) of that day shall try *every man's work* of what sort it is. And again: "Take unto *you* the whole armor of God, that you may *be able to stand in that evil day,*" when "a thousand shall fall at thy side." But out from *this fire* God will gather His *Gold* and Jewels more polished and more separated from dross. "It shall not come nigh thee." You will have His *truth* for your shield against all the arguments and errors which will cause the fall of others during this *"evil day."*

The trouble coming upon the world will follow the trouble on the church as a natural consequence and is the second part of the trouble of this "Day of wrath." Will the saints be here during its continuance upon the *world?* No, we remember Jesus said: "Watch ye that ye may be accounted worthy to *escape* all those things coming upon *the world* and to stand before the Son of Man." A glorious anticipation is this, that we are to be gathered together unto our *living Head*—Christ, and to enter into His kingdom before the pouring out of the vials of wrath upon the world.

This is in harmony too with the thought expressed by David. "To bind their Kings with chains and their Nobles with fetters of iron, to execute the judgments *written*, this honor hath all his saints." Again as Paul says: "Know ye not that the saints shall judge the world?" "Therefore judge nothing before the time."

The thought harmonizes too with Daniel's expression: "In the days of these Kings (the ten powers representative of the Roman Empire before they are destroyed in this "Day of the Lord") shall the God of heaven set up a kingdom . . . . and it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. ii. 4.) We remember how this harmonizes with the statement of Jesus: He represents his church *now* as His Kingdom (but not set up—not in power), and says: "He will gather out of His Kingdom all things that offend and they that do iniquity, and then shall the righteous shine forth as the sun"—be *set up.* They must be set up before the time of trouble fully comes upon the world, for "IT shall break in pieces and consume all these." All can see, therefore, that our setting up must be before the plagues which are represented as destroying earthly kingdoms.

But we have a beautiful picture of all this in

REVELATION XXI:9

"There came one of the seven angels which had the seven vials full of the seven last plagues, and talked with me saying,

come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God."

We have perhaps all seen by a previous article that *John* was a sort of representative of the church to be translated—"If I will that he tarry till I come, what is that to thee?" When he was called to see the "*Mystery Babylon*" he was taken into the wilderness to see her. So with us, when we come to recognize the *Babylon church* in its true light as in God's sight, *we* must go into a wilderness, a condition of complete separation from the world, a condition of humility, alone with God, and when he feeds us and only then can we see the Nominal church as it is—a Babylon or Confusion company to be spewed out of the Lord's mouth.

As to see Babylon—John went into the wilderness, so now when called to *see* the *Bride* of Christ, he is carried away to a *great and high mountain.* What does this show? That we, the church of translation must go up into the *great Kingdom*—enter into the joys of our Lord and be in His likeness before we can see as we are seen and know as we are known. The bride can only be seen from the standpoint of the Kingdom, "Except a man be born again he cannot *see* the kingdom of God" (the Bride). "Except a man be born of water and of the Spirit he cannot enter into the (Mountain) Kingdom of God." (John iii. 3 and 5.)

This shows that we shall be *changed* and caught up to meet the Lord before we see the Church—the Bride. But it teaches more. If you examine closely it shows that we shall be taken up into the Mount or Kingdom before the seven last plagues are poured out on the world. Notice that it says that the angel who talked with him and took him up was one of those having the seven vials of wrath. Now were these vials *full* or *empty;* had they been poured out or were they to be, after John is shown the Bride in the mountain? We answer: The *Word* says they were *full.* In the Greek the word *full* is emphatic as if to call our attention to the matter. Oh, how very full of meaning is every word that God has given.

Notice, too, how much this is in harmony with another type of the same thing given in the Law. You remember how Moses as the type of Christ had left the glory of the Court of Egypt to have part with his people. When he came to them to deliver them the first time, he came to his own (natural Israel), and his own received him not. He went away, took the Gentile wife and returned again to deliver his people. Now remember, that as he came the second time and before the plagues were poured upon Egypt, Aaron came to meet him as we shall be caught away to meet our Lord. Aaron did meet him in the *Mount of God.* We are to go up into the Kingdom, and are to be joined to Christ before the plagues are poured out, and, like Aaron, we are *to assist in pouring them out.* *

Oh, how glorious the thought of soon entering into the joys of the Lord, soon entering the Mount of God. Are we prepared to enter in? Are we clothed in the pure white robe of Christ's righteousness? Is it clean, without spot, or wrinkle or any such thing, or is it all besmeared with stains of earth? Be not deceived: If walking hand in glove with the world, minding earthly things, you are almost sure to get your garments crushed and stained, and to be unprepared for the *marriage.* And if left out of the marriage you cannot escape the things coming upon the world, but will be obliged to wash your robes and make them white, and to come up to the Kingdom through great tribulation. That will truly be a great blessing and favor to be one of "The Virgin's companions that follow her," but not so grand will that be as to be a part of the bride, "The King's daughter all glorious within. She shall be brought unto the King in raiment of needle-work." Blessed indeed will it be to be "called to the marriage supper of the Lamb," but more blessed to be the *bride* whose marriage (then past) will be celebrated.

Oh, beloved brethren and sisters, let us lay aside everything else as an ambition, and bend all our energies to seeking first, or principally "the kingdom of God." It is too high and too grand to miss. All things else are not worthy to be compared with our high calling in Christ Jesus and the glory that will be revealed in us.

* [See Scripture Studies, Vol. VII.]

AS THE LIGHTNING

LUKE XVII. 20-24. *

Jesus had taught that he was the heir of the kingdom of Judah and Israel and that the kingdom was come nigh—was very close at hand and we remember that it was but a short time after this, that he came riding on the colt thus presenting himself as their King; in fulfillment of Zech. ix. 9: "Behold thy King cometh unto thee." Thus he offered himself to them and was rejected as had been foretold; and consequently did not set up *the kingdom.* John 1:11.

The Pharisees were talking together of this strange and queer man whose friends and disciples were poor and ignorant. They said to themselves, What nonsense this man talks; how he is deceiving these poor people, by raising in their minds the hope that he will some day be King and then they shall share the kingdom with him; and these miracles which he has power to do seem to make the matter a settled fact with these his followers. Let us go to him and in hearing of his disciples, let us ask him how, when and where his kingdom will come &c., that his followers may see the impossibility of his claims being true.

And when he (Jesus) was demanded of the Pharisees *when* the kingdom of God should come, He answered them and said: "The kingdom of God cometh *not with observation:* neither shall ye say, Lo, here! or Lo, there! for behold the kingdom of God is within you (or marginal reading will be *among* you)." Jesus here made known something concerning his kingdom that must have astonished both the Pharisees and also his disciples, viz.: That His *kingdom* when established would pervade all society and control all, but be seen by none, as he said again at another time to Nicodemus, "Ye must be born again," born to spiritual bodies before you can "*see* the kingdom of God" or "enter into it" just as we know also a man must be *begotten* of the "spirit of truth" before he can even understand the "things pertaining to the kingdom of God" as recorded in scripture.

The disciples heard this account of the kingdom and probably did not comprehend it, for the Spirit, not yet being given, they could not understand spiritual things. (1 Cor. ii. 10). But Jesus takes advantage of the moment to drop a word to his disciples which the Spirit would afterward open to their understanding. And he said unto his *disciples,* "The days will come when ye shall desire to see one of the days of the Son of man."

Jesus was looking far away into the future, to the time of the *setting up* of his kingdom just mentioned to the Pharisees, and he surely knew as he looked at *our day* and at *us* the disciples living *in his days*—"in the *days of the* Son of man," the days of his *parousia*—presence, in which he says the world in general will continue at their customary employment, "eating, drinking, planting, building," &c., all unconscious of him "and know not of his presence," (verse 26 and Matt. xxiv. 37-39,) that our hearts would be longing so much for his communion and to "see him whom my soul loveth" that he foresaw we say, that our very intensity of longing, would open a tender spot for our enemy to attack. He knew too that our "enemy, the devil as a roaring lion" is continually seeking to overcome us and knows full well the points most easily attacked. Therefore he makes special mention of this, to put us on our guard, saying: "*Ye* shall desire to see one of the days of the Son of man (as you now see me present and in the flesh), *and ye shall* NOT *see.*"

And this is the more significant to us because the Lord informs us that there will be in these "*days of the Son of man,*" false teachers who will be very powerful and exercise much influence upon the church. "For false Christs (deceptions) and false prophets (false teachers) shall arise and shall show signs and seduce (lead into confusion and error) if possible even the elect." "And then if *any* man shall say unto you, Lo, here is Christ or lo, he is there, believe *him* not." Mark xiii. 31. So too we read in Matt. xxiv. 23-28, that Jesus said: "Behold I have told you before [I have forewarned you] wherefore if *they* (false teachers) shall say unto you 'Behold he is in the desert,' go not forth." Since we must apply this scripture to the "*days of the Son of man,*" "days of His (*parousia*) presence," we look about us to see if any are making such claims, and we believe we find these *false teachers* (We do not say that they may not, for all their falsity be Christians. *We* will not disfellowship any one.) We believe we find them in those who claim that Jesus is to *appear* shortly in the wilderness of Judea (Palestine) and that all who love him and expect to be part of his kingdom should go there and be on hand to receive and welcome him. In accordance with this claim, it is perhaps known to many of our readers that colonies are *now* being organized in New England and money raised to start a

* [For clearer light upon this passage see Scripture Studies, Volume II, page 155.]

company to establish this teaching and to prepare the way for others to follow.

True Palestine is not a *"desert"* in the sense we generally use if but it is, in the sense of being a wilderness—or a place *deserted* as we read of Jesus when he went to pray "he went into a *desert* place alone." And we regard this as the thing against which Jesus warned us saying, "Go not forth." But there is to be more than one of these deceiving teachers; While one says He is coming in the desert, another says: "Behold he is in the *secret chambers.*" Do we find teaching of this kind now, *in the days of the Son of man?* Yes, it seems to us that this is being fulfilled; a brother whom we knew well and loved much, thinks that God has given him what he terms *"New Oil"* (perhaps he does not notice that the virgins of Matt. xxv, do not get any *new* oil; it is the same oil they had at first). But this brother is we think fulfilling this scripture. He is teaching that after 1881, Christ will appear *in the flesh secretly,* to be seen only by himself and those who believe exactly as he believes. This teaching not only leads to unscriptural expectations, but seems to open the minds of those who receive it to a perilous snare of the devil, which snare is referred to in the "Three Worlds;" a book written by this very brother, in 1876, now out of print but possessed by many of our readers, extracts from which will follow this article. The wide diversity of views as stated in that article, and his present view as stated above seems to make good his claim that he has *new* oil; but it does not commend itself to *us* as being as good as the old. *"The old is better."* Nor does it answer the conditions of the parable; for no *new oil* was given.

But what does Jesus say to us; are *we* to expect to see Him in the *secret chamber?* No, he said *"Believe it not."* Well, Lord, tell us then, how and where shall we meet you. Jesus' answer is: "Wheresoever the carcass is, there will the eagles be gathered together." As the eagles seem instinctively without call or noise, or warning, to assemble from every different point, near and far, so, we understand the Lord to teach, will be our gathering together unto him. We shall be caught away *to meet* the Lord. Two in the field, bed and mill, "one *taken* and the other left," "and they said unto him, Where Lord (taken where)? and He said unto them, Wheresoever the body is thither will the eagles be gathered together." (Compare Matt. xxiv. 28 and Luke xvii. 37.)

Thus does Jesus seem to say to us positively, "If they say to you He is in the desert, go not forth, (or) *Behold* in the secret chamber, believe not."

You will indeed desire to *see,* but *"shall not see"* until you are "taken," and as eagles you meet me. "Then we shall see Him as He is," for "we shall be like Him." Then He tells us *how* He will be *in His day.* Vs. 24. "For as the lightning that lighteneth out of one part under heaven shineth unto the other part under heaven, so shall the Son of Man *be in his day."* Let us examine the language carefully. There are two things mentioned—the cause and effect: lightning itself; and its effect—the shining light. The lightning is the electric fluid which human eye cannot discern; the flash of light we can see. Now which of these is used to illustrate the *Son of man* in his day? We answer that it is the electric fluid. The lightning which cannot be seen that is used to illustrate the Son of man. Electricity was almost unknown as a science when Jesus uttered these words, but it was written for our edification and instruction, and the Lord knew that His simile would have a force and meaning *now,* which the disciples then could not fully realize.

It is *now* known that electricity is one of the most powerful forces in nature; perhaps more powerful than any other, yet imperceptible to the eye. Scientists affirm that it can encircle this earth *six times in one second* of time.

What a wonderful illustration of the powers of the "Son of man *in His days." Everywhere present,* all powerful. Its presence may be recognized by the flashes which it causes, and both its presence and power are shown when that which it strikes falls crumbled to dust. Just so *now,* and during all the days of the Son of man, for we understand that all the "day of wrath" or time of trouble, is included in the term *"in His days."* In these days there will be great flashes of light and knowledge in the church, enlightening all who *have eyes* to see, and are *awake* and *watching.* Has not this been to a great extent your experience, since you came to recognize as a fact that the bridegroom came in 1874, and that since then we are going in (into a condition of readiness,) to the marriage during these years of His presence, since you awoke to knowledge of the fact that the various great, grand, bright revelations of God's plan contained in *"the word,"* have been seen by you? Yes, I think that this is the experience of all; we have not seen *Him,* but the enlightening influence resulting from His presence, we have seen.

But the effect of lightning is different, in different places. It *shines* in the *heavens,* (the church,) but it is a very destructive agent on earth (to the world,) sometimes. So we understand during this, His day, the various *high ones* of earth will be smitten, crumbled and brought low, and "all the kingdoms of the whole world shall be thrown down."

Thus shall the Son of man *be* in his day. We recognize Him through the light upon the word, and the world shall recognize Him by the destruction and trouble. And *they* shall say, "Hide us (protect us); for the great day of His wrath is come."

WHEN THAT WHICH IS PERFECT HAS COME

All the gifts that here are given,
All the faith for which we've striven,
We must lose, when heaven we gain,
As is lost in the sea the rain.

Light that on our path below,
Seems like the summer sunbeam's glow,
Then shall fade and pale away,
E'en as the stars flee from the day.

We have loved the Saviour here,
Loved our fellow travellers dear.
At our home, that love shall be,
Lost, like time in eternity.

Travelling home-ward through the gloom,
Through the shadow of the tomb,
Far too weak are these poor eyes
To view unvailed the heavenly prize.

What a waking! What a dawn!
When the vail shall be withdrawn.
Heart and mind and nature be
Made fit to dwell eternally.

L. A. A.

THE CLOSING WORK

The transition from the Jewish age to the Gospel age covered a period of a little more than seventy years, reaching from the birth of Christ to the destruction of Jerusalem. The prominent events of that period were the coming of Christ, and the disposition of the Jewish nation. That period was divided into several smaller ones, by marked events and stages of the gradual change.

The birth of Christ was the beginning of the Gospel in fulfillment, and might be considered the *beginning* of the end of the Jewish age. Christ from that time had come from heaven, but as the law required that He should tarry *thirty years* (Num. iv.) before entering on His public ministry and the real harvest work, He was not "made *manifest* to Israel" until the baptism of John. Jno. i. 31. This is an important point: He had been in the world for thirty years, and the world knew Him not (John i. 10), not even Israel. The manifestation to Israel is also called a coming. John preached *before* His coming. Acts xiii. 24. "There cometh one *after* me." Mark i. 8. John pointed him out and said: "This was He of whom I spake, He that cometh *after* me is preferred before me." Jno. i. 15.

Let it be particularly observed that though there were several events called His coming, there was only one coming from heaven and that coming from heaven was *at the beginning of the tarrying.* The later comings were manifestations in new official positions. At His baptism John introduced Him as the Bridegroom to that typical Bride, speaking of his own joy as the "friend of the Bridegroom" as fulfilled. Jno. iii. 29, Mark ii. 19, 20. During His ministry He was doing or superintending a finishing

work, which he calls reaping or harvest, (Jno. iv. 34-38, Matt. ix. 37-38) hence He was then manifested in the double character of Bridegroom and Reaper. At the end of His visible ministry He rode into Jerusalem as King, in fulfillment of "Behold thy King cometh" (Zech. ix. 9), and He immediately exercised His authority in leaving their house desolate because of the manner in which they treated Him.

These facts are interesting to the Bible student as matters of history concerning the Lord's dealings with the Jewish nation, but are intensely interesting when it is remembered that all those facts were arranged as a pattern of things connected with the closing history of the Gospel age. The equality and parallelism of the Jewish and Gospel ages were here taken for granted, because they have been so often proved.

The transition period of seventy years mentioned at the beginning of this article, has its parallel in the transition from the Gospel age to the millenium, or between A. D. 1844 and A. D. 1914. The beginning of this transition is marked by the application of the 2300 days or years of Daniel viii. and ix., and the end is marked by the end of the Times of the Gentiles.

The prominent events of this period are the second coming of Christ, and the disposition of the Gospel church. This period also is divided into several smaller ones, by marked events and stages of the gradual change. In addition to the events already named let it be remembered that while the Lord was disposing of the Jewish nation, the Gospel church was coming on the stage of action, and so while He is disposing of the Gospel church, the Jewish nation comes up again by restoration.

As the beginning of that change was marked by the coming of Christ from heaven, so the 2300 years above mentioned indicate that Christ was due to leave the most holy place—"heaven itself"—in 1844. Each of these points was marked by the movement of the expectant people in reference to the coming of Christ. As there was a tarrying of thirty years then before the *manifestation* of His presence, and the real closing work, so in this case His presence and the light on the harvest were not *manifested* until after thirty years of tarrying.

We speak of His coming or *manifestation* as Bridegroom and Reaper between the Autumn of 1874 and the Spring of 1878, in the same sense as He was so spoken of during the three years and a half between His baptism and His entry into Jerusalem as King. His coming as Bridegroom was first expected and recognized by the watchers; and His work as Reaper afterward seen. In this case, as in the pattern, His manifestation to the watchers was not a coming from heaven, but a manifestation in his official relationship. In either case there was but one coming from heaven—the most holy —and that coming *at the beginning of the tarrying.* The tarrying in either case is the period of time after He had come, before entering upon His work.

We call special attention to this feature of the parallelism, because some are claiming to hold on to the parallelism, and yet *ignoring the presence* of Christ entirely. The two must stand or fall together. We are not opposing them, but they are opposing us, and we are set for the *defense* of what we learned with those who are now opposing, and which we still believe to be truth. Those who are opposing the truth as to Christ's presence, make use of the parallelism to prove that Christ will come in 1881, seeming to ignore the fact that if Christ's coming is future there *is no parallelism* between the endings of the Two Dispensations.

They tell us that the tarrying in either case is thirty-three years and a half; that in the first case it was the period during which He remained with His people, but in the second case the tarrying was the time from 1844 till 1878, ending three years and a half before He *comes* to His people at all. If their lamps were burning *half* as brightly as they claim, they might see this inconsistency.

Will some one who is now opposing the presence of Christ, tell us what event took place at 1844 to parallel the birth of Christ, and what happened between 1874 and 1878 to parallel the manifestation of Christ to Israel, if their new views are correct?

Let no one claim to believe and build on the parallelism and yet virtually ignore it. If it can be proved that the presence of Christ is not true, the Two Dispensations arguments will be proved untrue so far as its time element is concerned. But we are satisfied that both will stand the test of time and future events.

We believe that as in the pattern dispensation, Christ took upon Him the official dignity of King, and left Israel desolate, so at the parallel point in the Spring of 1878 He was manifested in the Kingly office, and Israel began to rise. When Israel rises Babylon must fall, for "the watchmen shall see eye to eye, when the Lord shall bring again Zion." Isa. lii. 8.

We trust that none who have seen these glorious truths will forget that while there is such a beautiful parallelism between the Two Dispensations, the two comings, and the closing work, there is also a clear *contrast;* that is, all connected with the second is on a higher plane than the first. We hope they will not forget God's order of first the natural and afterward that which is spiritual. If this be well remembered it will save them from the strong delusion of expecting Christ to come in the flesh, *to the church,* in 1881 or any other time. One *difference* between the two comings is that then He came to go away again, while this time He comes to *stay;* and instead of being overcome by the Powers of darkness, He will conquer all His foes.

J. H. P.

THE CLOSING WORK

No. 2

In the closing work of the Jewish and Gospel ages, there are three things mentioned as belonging to either, viz: Separation, gathering and burning. In the former dispensation they were represented under the figures of wheat and chaff, and in the nominal gospel church are called wheat and tares; but the disposition of the two parallel. The two elements are separated—the wheat gathered into the barn, and the chaff and tares are burned.

Not only the work of separation and the gathering of the wheat are under the supervision of Christ, but also the burning of the chaff and tares. This fact shows that all that is meant by the *burning* is included in the harvest, and, therefore, in the end of the age; for "the harvest *is* the end of the age," whether it be the Jewish or the Gospel age.

John's statement in reference to the closing work of Christ is clear on this point: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."—Matt. iii. 12. In the seventh verse the fire is called the "wrath to come." That this meant the fire (or judgment) which was to bring the Jewish people to desolation, is evident from the Saviour's own prophecy: "For these be the days of vengeance, that all things that are written may be fulfilled; * * for there shall be great distress in the land, and wrath upon *this people.*"—Luke xxi. 22, 23. Paul, in referring to the same people and the same facts, says: "Who both killed the Lord Jesus and their own prophets, * * for the wrath is come upon them to the uttermost."—1 Thess. ii. 15, 16.

These statements compared show clearly that the closing work included the day of wrath, and reached to the destruction of Jerusalem. Hence, we cannot escape the conclusion, that there is a sense in which the Jewish age, and, therefore, its harvest or closing work, reached to the destruction of Jerusalem. This being true, the Jewish harvest, for the complete disposition of the Jewish church, instead of being limited to three and a half or seven years, covered the *forty years* from the Spring after his baptism, to A. D. 70.

This may show us that Christ has the supervision and power over the *natural* men and nations, as well as over spiritual things, for the overthrow of Jerusalem was of a very natural people in a very natural way; and yet it was in fulfillment of the statement: "He will burn up the chaff with fire unquenchable." There is a parallel to this, and *without* a contrast, in the disposal of the tares of the nominal Gospel church—a very natural set of people.

That the burning of the tares is included in the gospel harvest, is evident from Matt. xiii. 40: "As therefore the tares are gathered *and burned* in the fire, so shall it be in the end of this age." So shall it be in the *harvest,* for "the harvest is the end of the age" (ver. 39). From these statements, the parallels, and other scriptures, we conclude that the day of wrath is included in the Gospel harvest, and, therefore, that the age and harvest extend to 1914, covering a space of forty years from the Spring of 1875, instead of three years and a-half, or seven years.

The prophecies of Isaiah call for such an extension as to include the "day of vengeance" in the closing ministry

of Christ. Isa. lxi. 2 and lxiii. 4. It is evident from the latter reference that the "day of vengeance" is also "the year of my redeemed."

This carries us forward to Rev. xi. 15-18 to find the same thought of the time of "reward" of all that fear God's name, being identical with the day of wrath. The seventh trumpet includes both and reaches to 1914. Whoever will read carefully the first few verses of Isaiah lxiii. and the description of the harvest as given in Revelation xiv. can hardly fail to see that the scenes are identical. That harvest is under the supervision of the Son of man, with a golden crown upon His head. Then the idea we advance that Christ entered upon the official work of King in 1878 is in harmony with the application of the harvest here given.

But what becomes of the idea of those who now oppose us in these things, that Christ does not come into possession of His crown until *after* the day of wrath? Will they not be compelled to admit for consistency's sake that the harvest and the treading of the winepress must be located away *beyond* 1914? It seems too much like desperation for them to take such ground, but they *must* do it or admit that a part of the harvest and the disposal of such as are represented by the clusters of the vine, and which are to be subjected to the wrath of God, take place *after the Son of man is crowned.* Will any one be so reckless as to take the ground that the "seven last plagues" of Revelation xv. contained in the "seven vials," in which are *filled up* the wrath of God, are to be fulfilled after the *day of wrath* is ended? Will any whose lamps are burning brightly with the light of the truth on the Times of the Gentiles, and the time of trouble or day of vengeance with which those times end, take the ground that the day of wrath extends beyond 1914? They must do all this, and thus ignore the parallelism between the two days of wrath, or admit that Christ receives His crown before the subjugation of the nations in this day of wrath.

Who among the careful and impartial readers will read from the 14th verse to the end of the xiv. chapter of Revelation, and then believe that those who deny Christ's coming as King before the end of the harvest, have the clear and most advanced light, and that our lamps are gone out? We resent with a just indignation the assertion so often made that our lamps are not burning. We never have confessed it in thought, word or deed. The so called "new supply" of oil we never asked for because we never wanted it. In the parable of Matthew xxv. the foolish were the *first* to know and confess their lack; but in the last year, and because we could not indorse all their recklessly new and contradictory statements, some have labored earnestly to *convince* us that our lamps are out, but *not one* of us believes it. Then *that* application of the parable is incorrect. The case is different however with a class who in the 1844 movement saw light on the prophetic periods, then afterward gave it all up, and *confessed* that they had "*no light* on the harmonious ending of the prophetic periods." That was something like saying, "Our lamps have gone out."

We are not disposed to boast of our light; be it little or much it comes from the Lord, and to Him we would be grateful. We would be dishonoring Him as well as our own consciousness should we confess we are without light or if we did not deny the oft repeated statement, that we do not even *claim* to have any increase of light on these glorious subjects. Those who have not seen new and advanced thought in ZION'S WATCH TOWER during the year of its existence, only prove to us that they have not given it a careful and impartial reading. We believe it is our duty and privilege to bring from the treasure house things both new and old. Matt. xiii. 52. And the new *truth* must always be in harmony with the *old* truths.

Now while we are teaching that there is a sense in which the Jewish age extended to the destruction of Jerusalem, and that in the *same sense* the Gospel age extends to 1914, we do not ignore the fact so well established years ago, that there is a sense in which the Jewish age ended at the death of Christ, and that in the same sense the Gospel age ended in the Spring of 1878. We believe the prophetic argument which fixes those two points is unanswerable; and the illustration of the equality of the Two Dispensations as ending at those points is as clear and beautiful as it ever was.

God's dealings with the Jewish people, as a nation, ended at the Cross, but after that favor was extended to the remnant, until as we believe not a kernel of wheat was left to perish in the destruction of Jerusalem. It will not be difficult for those who understand what they are reading to see what would be a parallel to that in reference to the nominal Gospel church.

We believe the recognition of these two endings of each age and therefore the two phases of each harvest will be necessary to the understanding of some things yet to be developed. In the law there were two gatherings—first the first fruits and then the general harvest. This was true of each season, and is true, we believe, of both the Jewish and Gospel ages. The first in either case included those who were able to receive the presence of Christ during the first phase of the harvest; and it is their privilege to extend the truth for the acceptance of others afterward.

We have already shown that there was an extension of God's dealings with the remnant until the destruction of Jerusalem, and it can be shown that there was a work done and counted finished at the end as represented by the first cherub. The disciples under the personal supervision of Jesus gathered fruit for the Gospel barn or "unto life eternal" during the three years preceding the Cross. Compare Matt. ix. 36-38 and Jno. iv. 34-38. Jesus referring to that harvest work calls it, "to *finish.*" Later He says, "I have *finished* the work which thou gavest me to do." Seventy weeks were determined on Daniel's people for certain specified purposes but Isaiah foretold a cutting *short* of the work, and Paul applies it at the end of the Jew's age. "For He will finish the work and *cut it short* in righteousness: because a short work will the Lord make upon the earth." Rom. ix. 28. This was what Jesus did when He left their house desolate. Mark! He both finished and cut it short. From which it is evident that the prophecy of the "seventy weeks" in Daniel ix. was fulfilled at the end of sixty-nine weeks and a half. The only point of the prophecy that does not seem to have been complete is the confirmation of the covenant, of the last verse, "for one week," but let it be observed that this was not to be on Daniel's *people*, but with *many.* Daniel's people ceased to be recognized as a nation, when Jesus left them desolate, and Jerusalem ceased to be the "holy city" when the vail of the temple was rent, and the Gospel church from that time became God's dwelling place. This the New Testament clearly teaches, and only the *remnant* of Israel who accepted Christ received the Gospel favor.

Speaking of Christ leaving the house desolate, Paul quotes from Isaiah and applies it: "Except the Lord of Sabaoth had left us a seed [remnant] we had been as Sodoma and been made like unto Gomorrah." Rom. ix. 29. That we are not mistaken as to the proper time for the application of that prophecy is made plain by the Apostle himself. In the eleventh chapter after speaking of the casting off of the nation, in order to show that a remnant were to be saved he referred to himself as one who had not received Christ during the first part of the harvest, and then to the case of Elijah, who at one time thought all were gone; "But what saith the answer of God to him? I have *reserved* to myself seven thousand men, who have not bowed the knee to Baal." Then Paul makes the application, "Even so then, *at this present time* also there is a remnant according to the election of grace." Rom. xi. 1-5. The point is, the *nation* was given up to desolation, but the remnant were to be saved out of the fire. It may be true, in fulfillment of Dan. ix. 27, that the Gospel was preached exclusively to the Jews for three years and a half after the cross, but it is evident that the remnant were not all saved during that half week. Paul made a speciality of his Jewish brethren at least *seventeen* years after *he* was converted, (Gal. i. 18 and ii. 1) and there is reason to believe that the Jews who received Christ at any time before Jerusalem was destroyed were saved from that calamity as much as those who had accepted before. Thus He gathered the wheat and burned the chaff.

Those who believe in the parallel of the Two Dispensations may readily make the application here. Some accepted the presence of Christ during the three years preceding the Spring of 1878. These have the privilege of extending the truth on this subject for the faith of others. And we would say this truth is none the less true because some, and even leading spirits, who once believed it, have, under peculiar trial, now ignored the presence of Christ. To us there is great force in the statement of Revelation xi. 18, that even all that fear God's name small and great are to be rewarded during the sounding of the seventh trumpet. We will not now speak of the manner in which the work will be done, but it is evident that not one kernel of true wheat, or using another scriptural figure, one lamb of the flock will be left out of the kingdom. The extension or prolonging of the dispensation is an expression of the long-suffering of God *toward us* (not speaking of the world, but of the too worldly church), not being willing that *any* should perish. Though ninety and nine were safely in, He will seek and find and bring home *the last one.*

J. H. P.

THE TABERNACLE—No. 2

THE LAVER

EXOD. XXX. 17-21.

Having in our last, advanced as far as the Altar of Burnt Offering, we will now consider the Brazen Laver. It stood between the altar and the door of the tabernacle. Its dimensions are not given. It was made of copper alone, from the polished copper mirrors (incorrectly—*looking glasses.* A. V.) of the Hebrew women. The laver was kept filled with water for the washing of the priests. When Moses, by command of God, would consecrate Aaron and his sons, he brought them first to the laver. Not only so, but the priests were bound under penalty of death, to always wash their hands and feet before entering the tabernacle or engaging in the work of sacrifice. They were not to wash simply if they thought it necessary, or when it was convenient, or in any way they imagined would pass for the ceremony and not incur God's displeasure. They might not wash one hand or one foot, or sprinkle a few drops on each. No! the thought must be ever before them: "Be ye holy for I am holy." They must wash and be clean.

Thus the laver clearly typifies baptism. We come by the brazen altar to the laver. It is not our offering, however, which entitles us to the benefits of the laver. Jesus is the altar, and by or through Jesus' offering, we approach to be washed. Without this washing, we have no part or lot in the matter.

The consecration of the priests, as we have seen, began at the laver. The law said: Cast off your filthy garments, be washed, be clean, and be robed in the pure linen of the priesthood—Christ's righteousness. There was but one laver. At this and this only, the priests must wash—We find no other provision made. But, says some one: The high priest washed in the holy place on the day of atonement. True, but the laver and the altar were in the holy place. The difficulty arises from an obscure translation of Paul's description of the tabernacle in Hebrews. All within the snowy linen curtains of the court was holy. [See Ex. xxviii. 43.]

The laver was of one metal—copper. There was no wood in its construction. As we have seen in the brazen altar, and in the posts of the court, the corruptible wood symbolizes the fleshly, or human nature, and enduring copper, the divine. We find, then, in the laver, no provision for the flesh. Morality is of no account; natural goodness and self-righteousness have no place. That which we receive—the anointing, and the clothing upon with the pure linen robe of Christ's righteousness, fits us for our work as priests. And now fully consecrated, we may approach the altar and offer sacrifice. Being justified to life by being *in* Christ who is the *end* of the law to every one that believeth, we may even come and lay ourselves down with Christ on the altar, being called to be partakers of the sufferings of Christ—to die *with* him, that we may also live *with* him. Rom. vi. 8, Phil. iii. 10. As so beautifully brought out in the March No. by Bro. Russell, we can, in the type of baptism, symbolize this death. As Jesus, the great sacrifice, voluntarily laid down his flesh life, and after burial and through a resurrection, received from his Father spiritual life, so we, his followers, crucify our fleshly nature and rise to live a new—a spiritual life, and though not really dead as to the flesh, nor really alive as to the spirit, until the resurrection, yet God who "calleth those things, which be not as though they were," [when in process of accomplishment, as time is nothing to him,] allows us to reckon ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Being dead then, [in this sense,] we are buried *with him* by baptism; for as Paul says, "Know ye not that all we who were immersed into Jesus Christ, were immersed into his death?" [Amer. B. Un. version.] He says further: "For if we have become united with the likeness of his death, we shall be also with that of his resurrection." Rom. vi. 2-5.

[Query.—When and how did Christ die? Let him that understands, *mark.*]

Is baptism necessary to salvation? we are often asked. Do you believe God will send a Christian to hell because he was not immersed; or do you suppose a few drops of water will keep any one out of heaven? We can at least answer it is always *safe* to do God's will, and it ought to be a pleasure. The popular notions of heaven and hell, baptism and salvation, are not of the Bible, and although the disobedient may sometimes seem to be greatly blessed, it proves nothing to the point, for even the wicked may flourish like a green-bay tree. We are sure of this: that those who knew the Master's will, and did it not, will be beaten with many stripes and compelled to obey in the coming age, when alas, it will be too late to gain the *high calling;* for certainly in God's word we find no way revealed of entering the priesthood and the holies but by the laver. If any *will* climb up some other way, he must abide the consequences. See also Ex. xxx. 20, Num. xvi. 1, 1 Chron. xiii. 10.

There was but one laver, not three. It was a laver, too, not a hyssop branch. If sprinkling is baptism, how can it symbolize Christ's death and resurrection—or how indeed illustrate our faith and hope in dying with him that we too may rise to live a new and Spiritual life? While the laver is primarily a type of baptism, yet as a symbol and more particularly, because it is in a further sense a symbol of life, it would seem to point to several objects. Like nearly every type, it points to Christ—to Christ as the fountain of cleansing; to Christ as *the resurrection and the life.* It seems particularly to link together the spirit, the water, and the blood, as the agents by which we are washed from our natural filthiness, and through which we attain to life.

Water in its purity, in its beauty, and in its all pervading power, is a fit symbol of Christ our *Life,* since it is the life of all organic nature. The tiny blade of grass and the giant oak are alike supported by water. In the glistening dew drop, in the refreshing rain and in the mighty torrent we see its power. The colors of the humble violet and of the grand heaven-spanning rainbow, alike reveal its beauty. The gentle murmur of the brook and the ceaseless roar of old ocean unite in proclaiming the praises of our Creator and Life-giver. Through the veins of the vegetable world circulates the (water) sap, causing the apparently dead plant to spring up into new life, and to send forth shoots covered with beautiful flowers and fruits. Through the arteries of the animal kingdom darts the bright, red blood, carrying life and power to every member. Ascending still higher in the scale of creation we find the blood-life superceded by the life spiritual with correspondingly higher powers. And so the vegetable kingdom, the animal kingdom, and the spiritual kingdom unite in one, witnessing for Christ, our life.

Here at the laver the new life of the Christian begins. Jesus said to Nicodemus: "Truly, truly, I say to thee, If any one be not born of water and spirit, he cannot enter the kingdom of God." [Em. Diag., John iii. 5.] Here the begetting by the spirit and the word takes place; it is reckoned as a full birth and symbolized by the rising from the watery grave—the grave of the old carnal nature. Of course the carnal nature does not really die here, but it is so reckoned, (the process having begun) because if faithful, we will ultimately kill it by crucifixion of the flesh.

Water is a symbol of truth, both as a cleansing and as a life-giving power. Paul tells us that Christ gave himself for the church, "that he might sanctify and cleanse it with the washing of water by (or through) the word." In praying for his own, Christ said: "Sanctify them through thy truth—thy word is truth." To his disciples he said: "Now ye are clean through the word that I have spoken unto you." As water cleanses the natural, so truth cleanses the spiritual. As water is the life of the natural, so the truth of God develops the life—spiritual. Thus Jesus could say: "This is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent." (John xvii. 4.)

The laver in its washings, typifies not baptism only, but the daily washing of the word. Not an instantaneous sanctification as taught by some, but a continual process or purification following a growth in the knowledge of the truth. No water—no washing, no truth, no sanctification. It is impossible for us to grow in the image of God only as we grow in the knowledge of God. We cannot copy that which we have not seen.

In Gen. i. 2, we find the spirit brooding over the face of the waters, impregnating them with the principle and power of life, till, under the guiding hand of God that which was powerless and dead, is quickened into life. In Rom. viii. 1-11, we find man as powerless on account of sin, as were the waters in the beginning, quickened into new life by the same life-giving Spirit. Not resurrected from the dead by the power of the Father as some claim, (The passage has no allusion to the resurrection—See context) but quickened from a life in the flesh to a life in the spirit during this present Gospel age. Thus Jesus said to the woman of Samaria: "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Again: "If any man thirst, let him come unto me and drink." (Jno. iv. 14, vii. 37-39.) In the millennial age, "the Spirit

and the Bride shall say, Come and take the water of life freely." Now we see but the brazen laver of the tabernacle —then Solomon's brazen sea; now a well of water in each believer's heart, overflowing many times, then the pure river of the water of life flowing wide and deep from out the city and over the world.

The laver was a type of the Blood of Christ.

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."

This is the fountain of fountains—the one and only cleansing laver. Is there a well of living water springing up in each Christian heart? This is its secret spring. Is there a stream that makes glad the city of God? It rises here. Is there a river of life flowing out to the nations? Behold its source:

"Oh! the blood! the precious blood!
That Jesus shed for me."

How strange it seems that some who were once enlightened, have begun to despise this fountain. To them Christ's death is but a human offering—fleshly, not spiritual. They have grown too wise to have faith in a "wooden cross." Surely, if he that swears by the altar, swears by all things thereon, he that despises the cross, despises him who died on it. We claim to belong to the priesthood, to have a right to minister in the tabernacle. How came we here? Whence this exalted privilege? Did not Satan triumph over Adam, who was our head and lord of creation? Has not Satan become Prince of this world, and were not we his slaves? Yes, but *we have been* REDEEMED. How? Bought with a price. What price? Not with silver and gold, "but with the precious blood of Christ, as of a lamb without blemish and without spot."

The dimensions of the laver are not given, therefore, as a type, it must be considered unlimited. Under the Jewish dispensation, the people supposed that they had all the truth; that God's favor and love extended only to them; that all the promises, honor, and salvation were theirs; that the Lord really could not save but through them. The Gospel church affects to despise their narrow, ignorant prejudices, and claiming all the light and honor and promises and every prerogative for herself; she too, in blind ignorance, limits the blood and the truth and the powers of the Mighty One. In vain the church boasts herself against Atheistical Scientists, who limit nature's God by the laws he himself hath made, while she, claiming to magnify him, measures his thoughts and his Almighty arm by the puny grasp of her arm. Let us not forget that when Elijah our type began to tell the Lord how faithful he had been, and that he alone was worthy, God's answer was: "I have left seven thousand in Israel who have not bowed under Baal."

Now we see God's grace or favor, perhaps we even catch a glimpse of the *riches* of his grace, but Paul tells us that it is only in the ages to come that he will show "the *exceeding riches* of his grace towards us in Christ Jesus," and "that in the dispensation of the fullness of times (the millennial age to which all prophetic times point) he will gather for himself into one, *all things* in the Christ." Let us beware of limiting God's power and truth and love. Rather let us remember the oft-repeated declaration of the Psalmist: "*His mercy endureth* FOREVER."

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty."

W. I. M.

By putting on Christ you will put off the love of this world; you will live above the world while you live in it. If Christ be in the heart, the world will be in its proper place. If you are clothed with the sun, the moon (all sublunary things) will be under your feet.

NEW AND OLD

MATTHEW XIII. 52.

The word of the Lord is indeed compared to a rich treasure house, or a precious box of jewels. Out of this treasure it is the Christian's privilege to bring forth one precious thing after another, for admiration and encouragement; and it is the teacher's duty and privilege, as represented by the Scribe, to bring forth these precious things for the edification of the flock of God, over which he is Overseer.

When we receive Christ as our own—not a set of ideas merely about Christ, but Himself as a living, personal and loving Saviour—we receive the whole truth. "I am the Truth." The whole box of jewels is *ours*, though at first we may *know but little* of what it contains. It is the life work of the Christian to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." II Pet. iii. 18.

That a perfect knowledge constitutes one a member of the body of Christ is a sad and dangerous error. A babe in Christ is a member of the body, as really as the well developed Christian. The capacity differs but not the relationship. The youngest and weakest child is a son as really as the oldest and strongest. It is *in* Christ we are to grow up in knowledge and Christian stature, and not out of Him in order to become members. It is in the Vine, and not separate from it, that the young and tender branch becomes a strong branch bearing fruit in abundance. "Without me [*i. e.*, separate from me] ye can do nothing." John xv. 5.

The lambs and the sheep make one *flock*, and there is but one Shepherd, who superintends and cares for all. "He shall feed His flock like a Shepherd: He shall gather the lambs with His arm, and carry them in His bosom." Isa. xl. 11. There are under shepherds to whom a share or agency in this work is appointed. In addressing Peter, Jesus said, "Feed my lambs," and also, "Feed my sheep." John xxi. 15, 16. Was not this saying: Neglect no part—Feed the *flock?* Peter so understood it, for he lays special stress upon it when he exhorts the elders as under-shepherds: "Feed the *flock of God*, which is among you. * * And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." II Pet. v. 2-4.

Paul, in his address to the elders of the church at Ephesus, makes the same thought prominent: "Take heed therefore unto yourselves, and to *all* the flock, over which the Holy Ghost hath made you overseer, to feed the *church* of God, which he hath purchased with His own blood." Acts xx. 28.

One remarkable feature of the word of the Lord is that, it is adapted to the varied necessities of all grades of Christians. There is milk for babes and strong meat [food] for them that are of full age. Heb. v. 12-14. In this variety and adaptation is seen the fullness of the Shepherd's care and love.

Babes are not to remain babes always, as the above passage shows, but are to grow—which is a gradual change, and thus leave the first principles of the doctrine of Christ, and go on to perfection. Heb. vi. 1. The babe cannot be expected to grow up to manhood instantly, and Peter exhorts such to "desire the sincere milk of the Word, that (they) may grow thereby." 1 Peter ii. 2.

From what we have seen above the teacher is to look after the young and the old. Is it not then dangerous to neglect, and presumptuous to willingly ignore this Divine command? Is "it rightly dividing" the word in every true sense to attend *exclusively* to the wants of those who can take strong food, and let the lambs of the flock die of starvation?

It is true that the plan of the ages is the key to the right application of the scriptures, and to give a clear view of the progression of the word as one grand whole. But while the Lord speaks of and deals with *all* His people *as one person*, and the truth is thus a lamp that lights their way, and "shineth more and more unto the perfect day," is not the principle of progression "first the blade, then the ear, and then the full corn in the ear" as true of each individual Christian, as of the whole spoken of as one person? This is evidently so, and therefore while the general plan is treated of, the plan of God as to each person should not be neglected. This we ought to do, and not to leave the other undone.

The principle of growth in knowledge seems to be the key to the idea of "things new and old." In an important sense, all truth is old, but what is old, in reality, is *new to us*, when it comes to our view. What is old to one is new to another, hence those who are far advanced should be interested in and have patience with those who are not so far advanced, but who are following on to know the Lord. What was once obscure to us has now become apparent, and what is now obscure may yet become clear to our minds. Let none be discouraged because others seem to see what he cannot see, and let none condemn the other because he can-

not see as his brother. Indeed it is a small matter for any of us to be judged of another man's judgment; to his own Master each one stands or falls.

All truth is in harmony, whether old or new. What was true at any time in the past must be true yet. If the presence of Christ—which was and is the gist of the harvest message—was advanced *truth* between 1875 and 1878, it must be true yet; and if it is not true now, instead of being advanced light then it was terrible darkness. If the equality of the two dispensations, the other beautiful time arguments, and all the parallels were developed by the virgins, while they were all in the darkness of sleep, as is claimed by those who say they "*all* slumbered and slept" until the Spring of 1878, then those glorious truths were and are nothing but a glorious *dream*, and are therefore a very insecure and unworthy foundation to build upon after waking up. Why build upon the parallels, as the ground of expecting Christ at *any* time in the future, when if Christ's coming is wholly in the future, and we are not "in the days of the Son of Man," *there are no parallels* between the ending of the Jewish and Gospel ages? An essential feature of the parallelism, as is well known by all who understand the time arguments, lies in the fact that Christ's coming was due to begin in 1844. That as He left heaven at His coming in the flesh, so he left the Most Holy—"heaven itself" in 1844.

We have sometimes been accused by unbelievers for teaching that the true way to advance was to displace the *truth* we learned yesterday by *new truth* learned today; but we utterly repudiate the absurd charge. To *grow* in knowledge is to retain the truth we have and add to our stock.

We believe we are and should be as willing as ever to learn new truth, and unlearn error, whether old or new, but we are not willing to accept as advanced light what is not in harmony with the *prophetic foundation* on which we are building, *until that foundation is proved false.* We hope also for the sake of the flock of God that no one will *claim* to build on the same foundation and give what is called "advanced light," while virtually ignoring that foundation. All are not able—(Some are able)—to detect the sophistry, and therefore become confused. May the Lord enable those who do see, to help those who do not see, by a clear and earnest defense of the truth. J. H. P.

SET FOR DEFENSE

In the earnest defense of what we believe to be truth, and for the sake of those who have not as much time to devote to study, and who are therefore not as familiar with our prophetic position, when we state an error, by whomsoever taught, for the purpose of making the truth plainer by contrast, it may sometimes appear like a *personal* attack, and our earnestness may be taken for personal animosity. This is especially the case where but one person teaches the error to which we refer.

But we would say that we are not opposing men, but what we believe to be false ideas; and have nothing but the kindest feelings and the best of wishes for those whom we regard as in error. We do not intend to make any personal attack upon the motive or character of any one, from the Pope of Rome, who represents a great Hierarchy, to the person who represents himself. We honor, and sometimes greatly love, a *fair* antagonist, and never intend to disfellowship any brother in Christ because of mere difference of opinion.

Neither is it our purpose through this paper to defend *ourselves* against insinuations or garbled and false statements. We keenly feel such things, and they are hard to bear, but we will look to the Lord for help and patience. We do not even insinuate that false statements are always *intentionally* false. We will leave that, too, with Him who knows the hearts of all. If the Lord can afford to let His *cause* suffer in any way by the misrepresentation of *any* of His children, surely it should fortify us to bear patiently. We do not pretend to be *indifferent* to our reputation with good men, but, we care more to be "Popular with One Man" —the Lord Jesus, than for any earthly honor.

We think we have good precedents in the New Testament for our earnest defense of truth, even by the opposition and contrast of error. We are instructed to contend earnestly for the faith, against the inroads and attacks of men, (Jude iii. 4), and Paul condemns those who taught that the resurrection was past *already* and overthrew the faith of some. II Tim. ii. 16-18.

No Christian is blamed for specifying the acknowledged errors of Paganism, and no Protestant is blamed for pointing out the errors of the Papacy, but if we specify the false teachings of one person, we are blamed for being personal. This ought not to be so. It is as necessary to expose an error taught by one as by a thousand. We have never found fault with any one for specifying what in our teaching was supposed to be error, and for endeavoring earnestly to show wherein we were wrong. All we ask for is fairness and candor. What we ask for ourselves we desire to give to others. J. H. P.

EXTRACTS FROM "THE THREE WORLDS"

P. 42.—"Angels, or spiritual beings have the power to appear in different forms * * * Hence, fallen angels *can* appear in the form and character of any person they choose to represent, as easily as Christ could appear as a gardener, stranger, or with pierced hands and side. It is useless to deny their wonderful developments. And that they do now materialize themselves and appear in actual likeness of the person they choose to represent, is placed beyond all reasonable doubt by the testimony of numerous and creditable eyewitnesses. AND THAT THEY WILL YET DO STILL MORE WONDERFUL THINGS as claimed by their votaries we cannot doubt. That they may yet eat and drink, and thus actually consume food of man is not at all improbable."

P. 52. "Many seem to think that a spiritual body is not a *literal* body. In other words, that it is not a *real* body. Literal, says Webster, means *real*, not figurative or metaphorical. 'There is a natural (animal) body, and there is a spiritual body.' (1 Cor. xv. 44.) Does any one suppose the apostle here teaches that there is a *real* body, and there is a figurative, or metaphorical body, and as we have borne the image of the *real* we shall bear the image of the metaphorical? One would suppose they so read, from their exceeding blindness in recognizing any but the natural, or animal body. They seem fearful lest, if the idea be entertained that Christ comes the second time in any other than an *animal* body, it will lead to the rejection of a *literal* resurrection, &c."

We do reject the idea of the saints being raised *a natural*, or animal body, and if that is rejecting *a literal* resurrection of the saints, we must plead guilty, and beg to be excused simply on the ground that the Almighty has said: 'It is raised a *spiritual body.*'

Now will some one inform me why it is unscriptural, or fanatical, to maintain that Christ has *a spiritual;* and, as the saints are to be *like* him, that *they* are raised spiritual bodies? Because some seem to think that a spiritual body is not *real*, but is only a metaphorical body; and that nothing is *real* except it is 'of the earth, earthy,' is no reason why those who can discern spiritual things, which the natural man cannot, (see I Cor. ii. 14) should remain in darkness. The two cases on record, in which a spiritual body is described, (Dan. x. 6, and Rev. i. 13) represent a very nice kind of a body, and one which Daniel appeared to think was real. And we have the promise of being made like unto his glorious body; and that as we have borne the image of the earthy, we shall also bear the image of the heavenly. The first man and his race are of the dust of the ground, and therefore, of the earth. Christ also took upon him our nature, to work out a plan by which we can take upon us *his* nature; and as he has borne the image of the earthy, we shall also bear the image of the heavenly. 'Yea, though we have known Christ after the flesh, henceforth know we him no more.' Many seem to think that because Christ appeared under a *vail* of flesh, after his resurrection, just as the Lord appeared to Abraham, that in some way they are to know him *again*, after the flesh. The *world* may see him thus, but *we* shall see him *as he is;* and not under a vail.

To the natural man it is foolishness, neither can he understand the things of the Spirit. Hence, to teach that one who is born of the Spirit can come and go like the wind, is foolishness to them. If they cannot rise above the flesh, how can they believe when told of heavenly things? Hence, the only course left for them is to explain away these texts.

When it is said, 'This same Jesus which ye have now seen go into heaven, shall so come, in like manner as ye have seen him go,' the 'NATURAL MAN' at once fixes his mind on, not the Jesus who would suddenly appear in their midst and then vanish out of their sight, and who was mysteriously invisible during *most* of that forty days of his presence in

his *spiritual* body; but on Jesus in the flesh, FORGETTING that we are to 'know him NO MORE AFTER THE FLESH.' The Jesus that went away, was the one born of the Spirit—a being who, according to his own words, is as INVISIBLE TO MORTALS without a miracle as is the wind. He would suddenly appear in their midst, 'the doors being shut'—and then—'vanish out of their sight.' Nor could they tell 'whence He came, or whither He went; so is *every one* that is born of the Spirit.'

This is the Jesus who went away, and who comes again 'IN LIKE MANNER.' There are EXPERTS at *explaining away* scripture, who can dispose of these things and make them mean nothing, I admit, and so they can any and all scriptrue; nevertheless, the Word of God standeth."

NOTE:—As we may be accused of garbling the above we would refer our readers to the book and pages named that they may see for themselves. Italics are the Author's; small capitals are ours.

CALL NO MAN MASTER

Our Blessed Son took occasion to teach his disciples both by precept and example. Hence, when the disciples had been tempted to discuss the question as to who should be seated in the kingdom of Heaven, He taught them that he who would be first must be last of all, and servant of all, and that the road to honor is humility. Then taking a little child and setting him in the midst of them He said: "Whosoever shall receive this child in my name, receiveth me; and whosoever receiveth me receiveth him that sent me: for he that is *least among you all, the same shall be great.*" Ah, my brother, this disposition for *precedence* is *human* and not divine. It manifested itself in forbidding those who walked not with them, but the Son rebuked them. Jesus had taught them not to follow the example of the Scribes and Pharisees, for says he, "One is your Master, even the Christ; *and all ye are brethren.*"

These clear and positive utterances of our blessed Son are confirmed and enforced by the apostle Paul, when he argues, that the body is not one member but many, and that each has his own legitimate office to perform, and that upon the uncomely parts we bestow the more abundant comeliness. And this is the logical conclusion he deduced from that great argument he employs in the fourth chapter of Ephesians, where he says, "The Lord gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." He then proceeds to tell the reason why he gave these officials to the body, the church, namely, "for perfecting the saints, for the work of the *ministry, for the building up the body of the Christ.*"

This service then belongs to the Saints, not to particular individuals of them; those special gifts ceased since they fulfilled their functions, and all *we* remain equally brethren, with no right to lord it over each other, and any effort to so do, only leads to carnality, namely, divisions, envyings, strifes. We are yet *equally* in the school of our risen Lord, to be disciplined and perfected by the instrumentalities He has provided; and when thus perfected and meet for the Master's garner, we have performed our mission here, because our building up agency, results from the reflex action of life and character on one another. And *not till our Lord appears* in His glory will we be called upon *to act officially*, and then not over our brethren, but the world. Let us then learn to walk *as brethren* towards each other. G. B. S.

WILL THE SPIRIT BE WITHDRAWN?

At what point will the Spirit's work for Christians be complete? We answer, not until we are *born* of the Spirit. Our Head—the Lord Jesus Christ—was born of the Spirit more than 1800 years ago, and we as members of His body must and will follow Him into the same life, and by the same power of the Holy Spirit. The birth of the Head secures the birth of the body in due time.

If as some claim Christ the Head is to return to His church under the vail of the flesh to complete the education of His church, and that then because He returns, the Spirit is to be withdrawn, would it not prove the Spirit incompetent to do the work to which He was appointed by the Lord Himself, viz: to lead us into all truth and bring us to the birth?

The Spirit is Christ representative in us, and Paul uses the terms "Spirit of God," "Spirit of Christ" and "Christ in you" interchangeably. Rom. viii. 9-10. Now if an external, visible Christ is superior teacher to Christ in us, it would not have been expedient for us for Christ to go away and send the Comforter.

It is Christ in us, or the indwelling of the spirit, that makes us Christians or sons of God. Rom. viii. 8-17. This is the real and only difference between us and the world. He *strives with* the man of the world to lead him to God; but he *dwells* in the Christian. We can conceive the idea of the Spirit's (for some special reason) ceasing to strive with *man*, as when the Lord spoke to Noah: "My spirit shall not always strive with man;" but we cannot conceive the idea of the spirit being withdrawn from the Christian, without his *ceasing to be a Christian.* Take the spirit from the church, and they would be nothing but a company of mere *natural* men—men in the flesh. "So, then, they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is *none of His.*" Rom. viii. 8, 9. The only way that the work of the spirit can cease is by being perfected. In this sense, Paul speaks of several things ceasing—prophecies, tongues and knowledge (1 Cor. xiii. 8); but he explains it: "For we know in *part* and we prophesy in *part*, but when that which is *perfect* is come, *then* that which is in part shall be done away." Verses 9, 10. So also, he says, a child ceases to be a child by becoming a man. Ver. 11. "Now we see through a glass darkly, but *then* face to face." We can only cease to be *begotten* children of God by being *born.* God's plan moves on to perfection.

That it is possible that we might be born of the Spirit, and for a time remain in *appearance* as natural men, as did Christ, after He was raised from the dead, we do not deny. *Such may be the case.* But the Spirit cannot resign his work until it is complete. J. H. P.

THE EDITOR'S TRIP EAST

June 29, 1880, BERWICK, PA.

Dear Readers:—Many will be glad to learn that my trip, now about ended, has been a very pleasant one. The unpleasant features about it being the briefness of the visit at each place and the farewells as we parted. Many of the dear friends whom we had never met before, seemed, after the two or three days' visit, to be life-long acquaintances. We recognized in each other the spirit of adoption into the *one* family, and our membership of the *one body* of Christ; and we felt ourselves drawn to each other and cemented by "that which every joint supplied"—*love.*

The arrangements were carried out as noticed in our last, except at Montrose, Pa., where we were unable to make railway connections.

The meetings averaged from four to six hours per day at each place, and we trust, have been profitable to the hearers; tending to strengthen, encourage, and establish them in the present truth. With the exception of the bodily fatigue attendant upon so much traveling and speaking, the month has been a round of pleasure to your Editor, who returns home feeling much encouraged and refreshed by the contact with so many loving, sympathizing hearts, *alive* with the Spirit of Christ.

We have seemed to realize more than ever Jesus' words: "Ye shall have in this life a hundred fold—houses, lands, mothers, brothers and sisters." We have a hundred homes open to us if ever we go the same direction again. That the invitations to come again were sincere was attested by the firm grasp of the hand, the moist eye, and "God bless you," at parting.

On the whole, the effects of the visit were so satisfactory that I rather feel impressed that it may be Our Father's will that I go among the dear flock more. We shall wait for his leading, and go as the way seems to open, probably however in other directions.

How dear brother Paul would have enjoyed such a trip as the one just ending. It would have required more than a year to accomplish the same results in his day. But evil

also has new channels and rapidly increases, and if *we* would be faithful we must take advantage of every circumstance.

Another thought has been suggested to my mind by my becoming personally acquainted with the saints, viz: If it did me good to know them and of their affairs, would it not do *all of the readers* good, to know of the welfare of each other? I think it would, and propose to furnish a corner of the "WATCH TOWER'S" space each month for *your correspondence.* Let us all know every little while, say every three months, how the Lord prospers you; whether you keep up your meetings with those of the precious faith, etc. Make it brief and pithy; a few lines on a *postal card* will do. Thus our interest in each other will be enlarged and all will be blessed. Who will start it?

Your brother in Christ,

C. T. RUSSELL.

WHAT EFFECT

The writer once heard a preacher talking in defense of the idea that a "Clean Theology" is the "Wedding Garment," make a statement in substance like the following: "I wish my hearers would all stop *trying to be good,* and give your attention to gaining a knowledge of God's plan." We ask, would the tendency of such exhortation be to lead men to a higher and purer life? We think not. How different from the exhortations of the apostles. "Let us walk honestly as in the day; not in rioting and drunkenness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof." Rom. xiii. 13.14.

For a list of the works of the flesh see Gal. v. 19-21. The apostle adds: "They which *do* such things shall not inherit the kingdom of God." "Let us not be weary in *well doing;* for in due season we shall reap, if we faint not. As we have therefore opportunity let us *do good* unto all men, especially unto them who are of the household of faith." Gal. vi. 9-10. "Be ye therefore *followers of God* as dear children and *walk in love.*" Eph. v. 1-2. After speaking of the manner of the world, he says: "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness; but now are ye light in the Lord: *walk as children* of light: For the fruit of the Spirit is in *all goodness and righteousness and truth.*" Verses 6-10.

"Finally, brethren, whatsoever things are *true,* whatsoever things are *honest,* whatsoever things are *just,* whatsoever things are *pure,* whatsoever things are *lovely,* whatsoever things are of *good report;* if there be any *virtue,* and if there be any praise, think on these things." Phil. iv. 8. "Mortify therefore your members which are upon the earth; fornication, uncleanness, etc." Col. iii. 5. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, etc." Verses 12-14. After speaking of "many foolish and hurtful lusts," the Apostle adds: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience and meekness." 1 Tim. vi. 11. "Let us hold fast the profession of our faith without wavering. * * And let us consider one another to provoke unto love and to good works." Heb. x. 23-24.

"For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your mind. Ye have not yet resisted unto blood *striving against sin.* * * * Follow peace with all, and holiness, without which no man shall see the Lord." Heb. xii. 3-14.

These are but samples of the general exhortations to the church by the Apostles. They do not either ignore or belittle knowledge or faith, but they do exalt the importance of holiness of heart and life. Had the Apostles held to the theory that a "Clean Theology" is the "Wedding Garment," they would not have exhorted as they did, but would have said, "You need not make any effort to be good, but study the plan." We do not say it was the purpose of the preacher referred to, to encourage sin, but we think the *tendency* would be in that direction. And surely the theory must be defective that leads any man to make statements at such variance from the teachings of the Holy Spirit. J. H. P.

NOTICE

We have discovered that there is a defect in the binding of a few copies of the "Day Dawn." If any imperfect ones have been sent out, and the persons having received them will notify us, stating the defect, we will gladly make good by sending others. J. H. P.

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MISTAKES

Some of our readers seem to get Bro. Jones, publisher of the *"Day Dawn,"* confused in their minds with the publisher of ZION'S WATCH TOWER, and as a consequence, have when ordering a *book* of him, mentioned that he had not sent certain back numbers of the PAPER. Brother Jones is in no way responsible for the paper. If you do not receive it *regularly,* there is fault somewhere which we will attend to *if notified;* but all communications for the paper should be addressed carefully as directed in first column.

For the *book*—which, as mentioned in our last we think should be carefully read by you all and kept for reference and for loaning—all orders should be addressed as above.

We would add that as quite a number are now renewing their subscriptions for the "WATCH TOWER," they may, if they choose to save letter writing and the inconvenience of sending fractional currency, send their orders for books (Day Dawn) to us, and we will hand over all such orders with money, etc., to Brother Jones. EDITOR.

JESUS gave his *perfect natural* life to redeem fallen, natural men and to restore them to the perfect natural condition, so we, as his bride, members of his body are first by faith reckoned or accounted perfect through his sacrifice, and secondly, permitted to give this justified nature a "living sacrifice." Thus we are associated with Jesus in his *death,* the expressed conditions being, that if we thus give up all the Adamic, we may become partakers of the *"Divine Nature"*—be made *"New Creatures* in Christ Jesus." "For if we be *dead with Him,* we believe that we shall also *live with Him.*" "If we suffer with Him, we shall also be glorified together." 2 Timothy 2:11, 12.

BROTHER H. B. RICE writes that he, from temporary loss of business and sickness in his family, has been kept quite occupied of late, but has not lost his interest in the WATCH TOWER. He says: "I believe that the blood of Jesus Christ cleanseth us from *all sin.* It was certainly not laying aside immortality. It was shedding his blood—pouring out his soul (or life) unto death." He says he finds time to preach the glad tidings, and recently delivered a series of eleven lectures in Stockton, Cal. He has again obtained a situation in San Francisco, and has removed there.

"Human laws derive all their binding force from their divine original, the good must demand that which is right, and condemn that which is wrong."—*Blackstone.*

A REASON FOR THE HOPE

DIALOGUE

Questioner.—It is some time since we have had a talk together, Brother W., and I have called now to make a few inquiries. I want you to give me in a few words, your reasons for believing that Jesus is now present.

Watchman.—I am glad to talk with you upon so interesting a subject, and shall try to answer your queries. You are aware, I presume, that I and all the writers for the Watch Tower believe that Jesus *has come* the second time, and is *now present* in the world, and for this reason our paper is also called the "Herald of Christ's Presence." If I understand your question, you want me to refresh your memory briefly on the reasons for so believing.

Q.—Exactly. Of course all christians believe that Jesus has been *spiritually* present with his church during all the Gospel Age, as He said: "Lo, I am with you always even unto the end of the world" [age]. In what sense is he *now* present, as He has not always been, and what are the proofs?

W.—Let us for a moment then drop the idea of *time* and of His now being present, and see how He will be *in His day*, whether that day be now or a thousand years hence. First, come back 2,000 years to the time when Jesus "being in the form of God, thought it not robbery to be equal with God" (when he was in glory.) See Him lay aside the glory which he had with the Father before the world was, and being rich for our sakes become poor. See Him take upon Him "the *form of a servant* for the suffering of death." Notice now the difference between bodily *form of God* and the *form of servants;* They are totally different and He must leave the one to take the other.

Secondly, notice *why* He took the *form of a servant.* We read—for the suffering of death. God is a spirit, has a spiritual body, and could not die under any circumstances, for a spiritual body is an immortal, [undying] body (1 Cor. xv.) Man being a sinner, condemned to death and unable to release himself, Jesus became his *ransom*, giving *His life a ransom for ours.* We were redeemed from death, or justified to life "by the precious blood [death] of Christ." We see then that Jesus laid aside *the form of God* and took the *form of man*, so that He might *pay our penalty for us—die for us.*

Thirdly, notice that when he had died "even the death of the cross" the purpose or object in taking our form was accomplished, and there is no reason why He should have the *form of a servant* since He died. And we claim that He is not now *a man* glorified, that He has not been a man since "the *man* Christ Jesus gave himself a ransom for all." I claim that these two natures—*divine* and *human* are separate and distinct, that as He left the divine to take the human, so also He left the human when He resumed the divine.

Jesus was put to death in the flesh but quickened [made alive] by the *spirit.* Let us look at this expression, "made alive by the spirit." To what kind of life? Was it the life of the flesh that was quickened? No, it was spiritual life. Listen; Jesus tells Nicodemus "That which is born *of the flesh* is *flesh*, (Jesus as a man *was born of a woman* and was flesh, thus taking human nature,) and that which is born of the spirit is *spirit.* Jesus at His resurrection was "born of the spirit," therefore was not *flesh* but spirit. He is called "the first-born from the dead," and was "quickened by the spirit."

So it will be with us; we shall be satisfied when we awake in *His likeness.* Not in the likeness of men which He took for a purpose. We have that likeness now, but when "we see Him *as He is* we shall be like Him" and be satisfied—be like unto Christ's *glorious body.*

"Nor doth it yet appear,
How great we shall be made,
But when we see Him as He is,
We shall be like our Head."

Q.—I see then that you understand the text, "Put to death in the flesh, quickened by the spirit" as being of the same import as the one which speaking of the death and resurrection of the Saints, says: "It is sown a *natural body*, it is raised a *spiritual body;*" and "as we now bear the image of the *earthy*, we shall *then* bear the image of the *heavenly.*"

W.—Yes, very true, but let us not lose our subject. It is Jesus and His new condition after His resurrection, not what *we* shall be, although the inferential reasoning that our vile and earthly bodies must undergo so great a change, to be like His heavenly, or *glorious body* before we can see Him *as he is*, is the very best kind of proof that He *is not* and has not been, since His resurrection, *like us*, that is, in the *form of a servant.*

Q. If Jesus after his resurrection was a glorious spiritual body, how was it that the disciples never saw his glorious body? Why did he appear to them as he had done before his death?

W.—If Jesus had appeared to them and shown his glory they would probably have been so alarmed as to be unable to receive instructions; besides if they had gone forth saying, 'The Lord arose and appeared to us in glory,' they would have been accused of telling *ghost stories.* Remember that the object of Jesus appearing to them was to convince them that "He who was *dead* is *alive* forevermore;" that they might go forth as "*witnesses.*" Being a spiritual body it was simply a question of expediency—which way could he best appear to them *i. e.* in which way would his object in appearing be best accomplished? He *could* appear as a "flame of fire," as the angel of the Lord (also a spiritual body) had appeared to Moses "in the burning bush," Thus Jesus *might* have appeared to, and talked with the disciples, or he might have appeared in glory as the angel did to Daniel, or as he afterward did to John and to Saul of Tarsus.

If he had so appeared, they would doubtless also have had "great fear and quaking" and would have fallen to the ground before him and "become as dead men;" or he could do, as angels had done and as he had done with Abraham (Gen. xviii.) when he appeared as a man. This last he saw to be the best way and he did appear as *a man.* But notice he did not appear to them *as* he had done before his death. First he appeared to Mary as the gardener and she "saw Jesus standing and knew not that it was Jesus." "After that he appeared in *another form* unto two of them" as they went to Emmaus (Luke xxiv:13). They knew not that it was Jesus, until he revealed himself in breaking of bread. Then he *vanished* from their sight.

Again, some had given up all hope of being any longer fishers of men and had gone again to their nets. They had toiled all night and caught nothing. In the morning Jesus is on the shore within speaking distance but they "knew not that it was Jesus." It was *another form.* He works a miracle giving them a boat full of fish in a moment; John, the loving disciple, remembers the feeding of the 3,000 and 5,000, the strange days in which they were living, and that Jesus had appeared to them already. He seems at once to discern who gave the draught of fishes; and said: "It is the Lord." He recognized him not by the natural eye but by the eye of faith, and when they were come to shore "none of them dare ask him, Who art thou? knowing (feeling sure from the miracle for they saw not the print of the nails) that it was the Lord," (John xxi). Thus did Jesus appear to his disciples at different times, to make of them witnesses of His resurrection, seemingly he was present but unseen during most of those forty days appearing in all, perhaps, not more than seven times. (John xx:26, xxi:14.)

Q.—What object could there be for His appearing in so many *different forms?*

W.—I presume it was to guard against their idea that he was a *fleshly body*, by appearing in various forms and in miraculous ways, coming into their midst, the doors being shut, and vanishing from their sight, he not only showed that *he* had undergone a change since death, but he illustrated his own teachings to Nicodemus, that every one born of the spirit (that born of the spirit is spirit) can go and come like the wind. "Thou canst not tell whence it cometh and whither it goeth, so is everyone that is born of the spirit." So did Jesus go and come. "But some doubted"—some wanted to thrust their hand into his side and put their fingers into the print of the nails; and Jesus thus appears, whether it was the same body that had been crucified, or one like it, I know not. Nor does it make any difference, in any case it was not *his body*, for he had been "quickened of the spirit"—a spiritual body—"sown a natural body raised a *spiritual body*," and none of the various *forms* or *bodies* in which he appeared were *His body.* They were only *veils of the flesh* which hid or covered the glorious spiritual body, just as angels had often used the same human form to veil themselves when appearing to mortals.

Q.—One point which seems to confuse some is, that Jesus ate and drank with his disciples and said, "Handle me, for a spirit hath not flesh and bones as ye see me have." How do you explain this?

W. It does not need to be explained *away*. Jesus affirms just what we have claimed, viz.: That the body they saw and handled and which ate with them was not his spiritual body for the spirit *hath not* flesh and bones. Look back to the time when the Lord and two angels appeared to Abraham (Gen. 18). Jesus had not then left "*the form of God*" and taken the *form of a servant*. He was a spiritual body then, and it had not flesh and bones but he then used the human form as a veil. He ate and drank and talked and could have said to Abraham "Handle me, this body which you see is 'flesh and bones.'"

"THIS SAME JESUS SHALL SO COME IN LIKE MANNER"

Q.—Now with regard to Jesus, second coming, does not this text (Acts i:11) teach that when he comes he will be *seen* by his watching disciples? Will he not appear in the flesh to prove that he has come?

W.—No, I think not. There is not a word about the disciple or any one else *seeing* him. It merely tells us that he will come as he went. *How* did he go? With trumpet blasts and shouts or wails of the people of earth? No, but quietly and unseen of the *world*. As he said before he died. "Yet a little while and the *world* seeth me no more." And the world did not see him after his resurrection. During the forty days he was seldom *seen*, showing himself only to his disciples. Did he go mid pealing thunder, flashing lightnings and rending rocks? No, quietly, unknown of the world, he "ascended up where he was before." Whenever he comes he will come in the same quiet manner, unknown of the world. We know from other scriptures that his church will not be in *darkness*.

Q.—I see that there is nothing in *this* text to teach that when he should come he would be *seen*, but does it not seem reasonable to suppose that he will so appear?

W.—There is no question as to his ability to appear now as then; but before calling your attention to scriptures which seem to teach that he will be present *unseen*, let me remind you that while it was necessary that he should *then appear* to make his disciples eye-witnesses of his resurrection, no such necessity now exists. He comes now not to call out a people to believe on Him, but to glorify a people already separated by his call then issued; to glorify his virgin church and make her His bride; "to make up His jewels."

Thomas, who doubted and must see the print of the nails before he could believe, lived not in the Gospel Age but in the Jewish, not among spiritual children of God, but in the fleshly house (until *Pentecost*). He was used to seeing things after the flesh, and had not his eye of *faith* yet opened. Yet in Jesus, words to Thomas it would seem that he had expected even more from him. Jesus said to him: "Because thou hast seen me thou hast believed; *happy those who see not and believe*." (John xxi:29. Diaglott).

Would we consider it expedient for an earthly teacher after training his class up, up, up to the higher branches of learning to complete their studies by giving them a three months' course in the alphabet? But this would be no more unreasonable than to suppose that our education in the school of faith, and growth in grace and knowledge, under our Master's instructions, should be finished by illustrations in the *flesh;* "Having begun in the Spirit are ye now made perfect by the flesh?" (Gal. ii:3.) "It is the spirit that quickeneth; the flesh profiteth nothing."

Q.—It does not seem as though much benefit would result to us by merely gratifying our desire to see him, and I remember he said before going: "It is expedient for you that I go away." "Unless I go away the comforter cannot come." Would this involve the thought that when he comes again the comforter will be withdrawn?

W.—No, the reason the comfort of the Holy Spirit could not come was, that all were *sinners* and God could not recognize and comfort sinners. They must first be justified by Jesus' death. Afterward being *justified* by his death, we have *peace* with God. We become His children, and to such, He sends the spirit of adoption whereby we cry "Abba, (our) Father." Before this spirit could be sent to any, Jesus must not only *die*, but He must also ascend to the Father's presence and present the evidence of our purchase as typified by the High Priest's going into the holy place and sprinkling the blood. The coming out of the holy place (heaven) by our high priest does not undo the work of *justification*. We are still justified, and shall be forever; still sons and shall always be such, and consequently always possess the spirit as a comforter. It is the spirit of Christ. "Let the Spirit of Christ dwell in you richly."

Q.—If I understand you aright your view is, that though it was expedient that Jesus go from the world and present the proof of our ransom before the Holy Spirit could come to us, yet the continuance of the Spirit's comforting presence is *not dependent on his absence*, for once given, it will *never* be withdrawn from those who abide in Him.

W.—Yes, but let us not leave our subject: We seem to agree then that so far as we can see, there would be nothing to be gained by Jesus' appearing in the flesh to us at his second coming. But another point, if he should so appear, what *satisfaction* would or could it give any of us? It would not be *He* we would see, for He is not *flesh;* and if Jesus should so appear to me I should pray as did Moses—Lord, that I might see thy *Glory*—that I might see *thee* really, not an appearance but thyself, thy glorious body, as Saul and John saw them, as thou art. O no, I never could be satisfied with seeing an appearance of Jesus; I want to see Him as He is. "I shall be satisfied when I awake in *thy* likeness," not by His appearing in our likeness.

Remember too that he tells us about the time of his *presence*, before we "are made like Him." He says the world will not know of it but will go on eating, planting, building, marrying, etc., and "*know not*" of his (*parousia*) presence. Matt. xxiv. 37-39. Luke xvii. 26.

Not only does Jesus intimate that his coming *and presence* will be unknown to the *world*, but that many of His servants will be so asleep, and overcharged with the things of this world, that the day of the Lord (His presence) will be upon them as a snare, and some will "begin to smite their fellow servants, saying: My Lord (the Bridegroom) delayeth His coming" while the ones smitten evidently are taking the opposite ground, viz.: that the *Bridegroom* does not delay, but *is present*. "Blessed is that servant whom his Lord when he (*heko*) has come shall find, giving meat in due season to the household of faith. (The meat *due* when the Lord has come, would unquestionably be, the evidences or proofs of *His presence*.) Evidently the presence is one not recognized by the natural eye, but by the eye of faith, else there could be no disagreement between the servants as to the fact of His presence. (Matt. xxiv, 44:49.)

Jesus tells *us* to beware, that false teachers will arise saying, "Lo, here or lo, there, believe them not, I will not come in any such *seen* manner, but as the *lightning* which *cannot* be seen (electricity, unseen, can go six to ten times around the earth in *one second*,) "so shall the Son of Man *be in his day*." (Luke xvii, 24.) As the lightning when present frequently *sends forth light* which may be seen by those awake, so Jesus intimates that in His days of presence light will shine.

Q.—That seems a beautiful thought taken in connection with the wonderful amount of spiritual light and truth which has shone on us and to us during the very years you claim as being the days of the *presence* of the Son of Man—since 1875.

W.—Now we will glance hurriedly at some of the evidences that we are *now* in "the days of the Son of Man." I will not attempt to prove the points of *time*. You can get them in full detail in Bro. Paton's new book, "Day Dawn," which you should by all means read.

Q.—I have followed you so far, and can agree with your position fully, but when you come to prove that Jesus is *now present* and ask me to believe it without any sight evidence, I am afraid I have not strong enough faith to believe it.

W.—I have not asked you to believe it, Bro. Q. I never ask any one to believe, I simply give the evidence; If it is as strong to them as to me they cannot help believing *it*. Now, you seem to think that if we had a little *sight* it would help matters. Let me remind you of a word from Peter. He was writing of things he had *seen* when on the mount of transfiguration; but when he has finished the narrative of the *things seen*, he adds: "But we have a *more sure* word of Prophecy whereunto ye do well that ye take heed." (2 Pet. i. 19.) And so I think now, the prophecies are *more convincing* to me than if Jesus were to appear *as a man* before me. Nay, more, I should say to *such an one*, Begone, impostor. My Lord left word that if any so appear I was to "believe it *not*," and "go not after them nor follow them," "for *as the lightning* (not *as* a man—so shall the Son of Man be in His day."

The "*Jubilee Cycles*" prove that the great jubilee or "times of restitution of all things" was due to begin in 1875. It is a clear, strong argument based upon both "the Law" and the Prophets; No one has ever yet been able to overthrow it. I believe that no one can overthrow it, nor even show a weak point in it, because it is of the Lord. Now, remembering this, turn to Acts iii, 21, and hear Peter under inspiration, say: The heavens shall receive Jesus *until* the times of restitution of all things. Now, is it not clear that if the restitution times began in 1875, the heavens do no longer retain Him. He is here present?

Q.—That is strong, surely; but, are there any evidences that the restitution work began in 1875?

W.—Yes; we understand that before the human family are restored or even begin to be blessed the present kingdoms of earth which now bind and oppress mankind will all be overturned and that the kingdom of God will assume control and that the blessing and restitution come through the new kingdom. The work of demolishing human empire is beginning. The power that will overthrow them is now at work. The people are already organizing their forces under the name of Communists, Socialists, Nihilists, etc. True, there have always been Communists, but their work of organization and activity are within recent years, in 1875-6, scarcely any one knew the meaning of *communist and nihilist*, now household words.

Another prophetic proof is that of the 1335 days (yrs.) of Daniel to the time Jesus was due to be present—"the harvest," or end of this age—during which *harvest time*, Daniel was told that he should stand in his lot, or be resurrected with his class, the Prophets. The angel adds by way of comment: "Blessed is he that waiteth (remains alive) until the 1335 days"—1874. Those days surely end there, but what blessing did any of us who live realize? We are blessed by the *"Bright shining of the present one."* (The literal rendering of last clause of 2 Thes., 2:8.) Jesus *as the lightning* is present, unseen, and is causing bright light of truth to shine into our minds. Wonderfully bright, and sweet, and precious, indeed, has been this light on the presence of the Son of Man, separating between wheat and tares and preparing his chaste Virgin for glory. He is making up His jewels, finishing the work by selecting those who are *alive and remain*, that we may be caught up, together with those who sleep in Him, to meet Him in the air.

As Jesus said to His disciples at the first advent, "Blessed are your eyes and your ears, etc., for I say unto you many prophets and righteous persons have desired to see these things and have not seen them"—So the angel said to Daniel—Blessed are they who will live to 1874, for they shall see, (not with natural eye, but by faith) and hear (not with natural ear but through the sure word of Prophecy) and know (but not by worldly wisdom to which these things are hid, but by the Spirit of God freely given unto us *"that we might know"*—(1 Cor., ii, 11 and 12,) see, hear and know things which in times past God had not made known. Yes, truly blessed, we find it—

"To be living is sublime."

Again we have found the word to teach that the Jewish age was given as a pattern, or shadow, or illustration of the Gospel age, and we have found it so. The latter being on a higher plane than the former, but otherwise its exact counterpart. It was 1840½ years from the beginning of the age to their *harvest* when Jesus was *present* in the flesh to that fleshly house. And it was 1841½ years from the commencement of our Gospel age at Pentecost (A. D., 33,) to the commencement of our *"harvest"* in the autumn of 1874, when our *"sure word of prophecy"* announces him as again *present*, but now on the higher plane, a spiritual body unseen, reaping, or harvesting the spiritual house. To the fleshly house the harvest work was on the fleshly plane and the chief reaper, Jesus and the other reapers, His disciples, were seen. Now there are under reapers, also, but they are "the angels," [Matt. xiii] also spiritual bodies unseen, and so with the afterpart of the harvest. As Jesus *gave up* the Nominal church at the close of his 3½ years' ministry because they *"knew not* the time of their visitation, so here too, at the parallel point of time, 1878, we believe the Nominal church to have been *given up*, and the "spewing out of His mouth" [Rev. iii] to have begun. As the Jewish house was shown some special favor for 3½ years, the latter half of their covenant week so we expect some favor to continue with the Nominal Gospel church for 3½ years, or until the autumn of 1881. As with the Jew, a period of 33 years of trouble followed these 7 years of favor, so we understand there will be upon *christendom*, so called, a period of 33 years of trouble—making with the preceding 7 years the 40 years of trouble or "Day of wrath" ending with the times of the Gentiles in 1914, when the kingdom of God [soon to be *set up* or exalted to power] will have broken in pieces and consumed all earthly kingdoms.

Q.—Wonderfully clear all this seems and how connected; my loss has been in not having a thorough knowledge of thse *time evidences* of which you speak. I must study them up and make them my own that, as Paul says, my faith may not stand in the wisdom of men but in the power of God.

W.—I am glad to hear you say so. In no other way can you fully make them yours, or have in them such a basis for faith. Remember as Peter says the word is to be a "lamp to our feet," "a light shining in a dark place until the day dawn and the day-star arise in your hearts." It is evident then that no period of walking by *sight* comes to us here. We shall need the lamp all the way for *"we* walk by faith, not by sight."

Q.—It speaks elsewhere of the "Sun of Righteousness arising with healing in his wings." When sunrise has come we do not need lamps. Does not this seem to indicate that we shall reach a condition whether by sight or not, where there will be no need of the light of *"the lamp?"* Does not this involve the thought of faith giving place to sight?

W.—I think not. It is not we but the Jews who see the "Sun of righteousness arise with healing in his wings;" and they are told in connection with it to "remember the Law of Moses." (Malachi iv.) On the contrary, we, with Jesus *our head* will constitute that "Sun of righteousness," as Jesus said (Matt. xiii:43.) speaking of the *"harvest"* or end of this age, when the wheat of the church should be completely separated from the tares of the same: "Then shall the righteous shine forth as the Sun in the kingdom of their Father."

It is the same thought that is expressed in Rev. xxi:24 of the New Jerusalem shining and the Nations walking in the light of it. Yes it is a grand thought, that *the day* so long expected is near at hand. Not only natural Israel but as Paul says: "The whole creation groaneth and travaileth together in pain until now," and "waiteth for the manifestation of the *Sons of God.*" (Rom. viii:19 and 22.) All are now passing through a dark night of experience with *sin, woe and death;* all creation is sick; they groan in pain and soon they shall be delivered. Soon the "Great Physician"—"the Elijah" —"The Sun of righteousness (the Christ, head and body) shall arise with *healing* in his wings."

"Now the world is full of suffering,
Sounds of woe fall on my ears,
Sights of wretchedness and sorrow
Fill my eyes with pitying tears.
'Tis the earth's dark night of weeping,
Wrong and evil triumph now,
I can wait, for just before me
Beams the morning's roseate glow."

Yes, Bro. Q., "when He shall appear we shall appear with Him in glory." We will not be here when the *"Sun"* rises. True we are now in the *dawn*, but there is quite a while between first dawn of day and the Sunrise, and that is what Peter means. *"We* have a more sure word of prophecy—as a light in a dark place until the day dawn and the *day star* arise in your hearts." Jesus is the *day star*—"The bright and morning star." He must come first to *us* before we shine with Him as *"the sun."* And, dear Bro. Q., do you not see that this very thing is now being fulfilled? To all who recognize Jesus as *present* it is a fountain of joy to realize in Him the sure forerunner of our own glory with Him, and the great millennial day of restitution for the world.

Q.—I must confess Bro. W., that your hope is the grandest to which mortals could aspire.

W.—We could not aspire to such things. God has crowded these exceeding great and precious promises upon us; and while I urge that if interested in this great hope, you should make it yours, by personal investigation of the proofs, and recommend to you the "Day Dawn," yet let me suggest that the very object of our heavenly Father in giving us these exceeding great and precious promises, is "that *by these* ye might be *partakers* of the *Divine nature.*" (2 Peter 2:4.) If we have put on Christ, let us walk in Him, and walk not after our own will, but according to the will of our Head.

VIA ELYRIA AND CLEVELAND, OHIO

I purpose visiting Brother and Sister Paton at Almont, Mich., and the other friends in that vicinity during August, and shall stop enroute at Elyria, on the 9th and 10th, and at Cleveland on the 22d, and be in Bro. Paton's charge from 14th to 16th inst. Elyria meetings are in charge of Sister Avis Hamlin. Those at Cleveland are under Bro. Caleb Davies' control. May the Lord direct to His own praise and to our mutual profit. My dear wife accompanies me on this trip.

Your servant and editor of your paper. C. T. RUSSELL.

"It is man's relation to his God that must adjust and determine his relations to his fellow-creatures. The symmetrical position of the points in the circumference arises from their common relation to a common center. Set a man right with God, and he will certainly be set right with his neighbors."

MY SACRIFICE

Laid on Thine altar, O my Lord divine,
  Accept this gift today, for Jesus' sake.
I have no jewels to adorn Thy shrine,
  Nor any world-famed sacrifice to make.
But here I bring, within my trembling hand,
  This will of mine—a thing that seemeth small;
And Thou alone, O Lord, can'st understand
  How, when I yield Thee this, I yield mine all.

Hidden therein Thy searching gaze can'st see
  Struggles of passions, visions of delight.
All that I have, or am, or fain would be—
  Deep loves, fond hopes, and longings infinite;
It hath been wet with tears, and dimmed with sighs,
  Clenched in my grasp till beauty hath it none.
Now, from Thy footstool, where it vanquished lies,
  The prayer ascendeth—"May Thy will be done!"

Take it, O Father, ere my courage fail;
  And merge it so in Thine own will that e'en,
If in some desperate hour my cries prevail,
  And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,
  So one with Thee, so filled with peace divine,
I may not know or feel it as mine own;
  But, gaining back my will, may find it Thine.

—*New York Observer.*

"IT HASTETH GREATLY"

In the October number (1879) of the WATCH TOWER in the article headed "The Day of the Lord"—and in the November number in article headed "Babylon is Fallen," we gave expression to our view of the "*time of trouble*" and endeavored to prove scripturally that it began with the church and would first result in the complete overthrow of the *nominal church*, Protestant and Catholic, by infidelity and spiritualism, and afterward, it would reach and overthrow national governments. Many were inclined to make light of our statements, etc., and expressed themselves as believing that the trouble upon the nations was the only thing to be *looked for* by us. Our views then expressed are confirmed in us daily, and we are more than ever convinced of their truth; that around us in the nominal church, "a thousand shall fall at (our) side and ten thousand at (our) right hand;" that Infidelity's "*arrows*" and Spiritualism's "pestilence," will for a short time sweep through the church—"and who shall be able to stand?"—"They who have made the most High their *habitation* and who have His *truth* for their *shield* and buckler." Psa. xci.

We clip the following extracts to show our readers that the storm has already begun, and that others are noticing the fulfillment who never noticed the prophecies:—

An anonymous writer in the *North American Review* affirms that the thinking minds of today are "drifting away from the religious belief and dogmatic theology of the past," and that "the wave of skepticism affects the orthodox church itself." He says: "The great body of orthodox religious doctrines known as systematic theology . . . is about to go to wreck with the mythology of Greece and the belief in witchcraft." He also marks "the temporizing attitude of theology towards such modern doctrines as evolution."

Says Rev. Dr. Kittredge (Congregationalist) of Chicago: "It matters not in what direction you look, sin is on the increase, but the church is losing ground in her conflict with sin; she has almost ceased to be felt as a power. If a majority of our church organizations were today to become extinct, the World would hardly know it."—*World's Crisis.*

"Professor Von Oosterzee, the well-known evangelical teacher of Holland, said recently that a wave of infidelity is steadily advancing over Protestant Europe which the most favored country will not escape. "They have had it in Germany, and now we have it in Holland. They are beginning to get it in Scotland. In twenty years they will have it to the full, and all their theology will not save them."—*Messiah's Herald.*

The *Christian Advocate* (New York) writes: "The *Congregationalist* has received answers from twenty-nine ministers, to a circular sent out making inquiry as to the observance of Sabbath in New England. All testify to degeneracy and deplore results. Desecration has increased, and morality also decreases. Religion is losing its authority and the state of the community is becoming worse."

The *N. Y. Herald* quotes the veteran editor of the *Observer* as saying: "A great spiritual drought is prevailing, such as has not been known in the present century. We do not remember the time," says Dr. Prime, "when revivals of religion were so few and far between; when so few accessions to the churches were reported, and when the church seemed so much in danger of receding before the world." "A somber but true picture," says the *Herald.*

"Rev. Dr. Cuyler in the *Evangelist*, in a mournful article, asserts that Presbyterianism is on the decline; in 1875 there were 70,500 members added to the churches; in 1877 there were 63,700 added; but in 1878 there were only 53,000 additions, while in 1879 only 49,000 were added—the real increase being only 7,000 and perhaps not even that. What is true of the Presbyterian, is true, he says, of all the other evangelical bodies."—*Montreal Witness.*

Rev. Dr. B. F. Campbell, of East Boston, in a lecture on "The Dangers of the Republic," said: "The world as a whole is undoubtedly growing more intelligent, but not moral. Moral power is on the decline in New England. The pendulum of religious belief has swung away from the rigid orthodoxy of Puritan times, has already passed the center, and is on its way to a heartless Nihilism."—*East Boston Advocate.*

Rev. Henry Morgan says: "The cause of Boston's religious decline is Liberalism. It has broken down the Sabbath; paralyzed the arm of the law; opened Sunday theaters, concerts, excursions; emptied the churches; killed the public conscience; sown the seeds of distrust; sown to the wind, and we are now reaping the whirlwind."—*Boston Herald.*

The *Church Union* quotes a circular issued by most of the ministers of Baltimore, which urges all to prayer, and speaks of the forces of evil, general corruption, Sabbath-breaking, the thickening snares for the young, and adds: "The growing skepticism, as well as the intensely secular spirit of the age, are enough to awaken apprehension for our institutions and for the social fabric itself."—*Bible Banner.*

What is true of Christians in general is true of us who hold some advanced light on God's word and plan, viz: "*Every man's* work shall be tried of what sort it is."

Should we expect to be exempted from the fire (trial) that is to try all? No, rather if we have the most advanced light we should expect to be the *first and most severely* tried. And we have been; and are now being, so tried.

Your faith could not perhaps be *tried* by the same errors of infidelity, etc. Your knowledge of the plan of the ages and the work of restitution of all things renders powerless the arrows of *infidelity*, as also your knowledge of the condition of the dead protects you against the pestilence of "*spiritualism.*" But for all this God is not without means of proving and sifting *us.* Our trial, which we hope is now almost over, has arisen mainly from the teachings scattered amongst us by some who walked with us and with whom we took sweet counsel together, who, denying the redemption and *forgiveness of sins* through Jesus Christ, have claimed it as possible for every man to *pay his own penalty* and *climb his way up*, and win for himself eternal life. Thus denying that the Lord *bought* them, thus seeming to fulfill to some extent, 2 Pet. ii:1, and thus have brought upon themselves by laying aside *Christ's robe* of righteousness—the wedding garment—and appearing in their own "*filthy rags*," the destruction of their *light.*

"Light is sown for the *righteous*," but "there are none righteous, *no not one*," except as covered by Christ's righteousness as with a garment. "Blessed are they whose iniquities are *forgiven*, whose sins are covered." Blessed is the man to whom the Lord *imputeth* righteousness. These are the righteous for whom *light* was *sown* in God's word. Should we wonder if these brethren who have thus laid aside the imputed righteousness of Christ should be deprived of the *light* which was intended only for "*the path of the just*,"—those justified by faith in the *ransom*, and not by their own works?

Such has been the result; these who once rejoiced in the *light* of "the sure word of prophecy" which shows us the *presence* of our Lord as the "Bridegroom," "Reaper" and "King," that proves to us that the "times of restitution of all things began in 1874," and that consequently "the heavens" which were to receive Him until that time, now no longer receive Him, but that He is *present*, and that soon when the separation of wheat and tares is complete, "we shall be changed to His glorious likeness and *see Him as He is.*" All, all this *light* they have lost, and have now reached the condition of *outer-darkness*, the condition of darkness on the subject of the

Lord's presence that the *world* and a worldly church have always occupied. The parable says, "There shall be wailing and gnashing of teeth," meaning, we suppose, that such shall go through the time of trouble upon the world.

With pain and sorrow we part company, but rejoice to know that many who followed them in a measure and were sorely tried are now able to discern between *light* and *"outer darkness."*. "They went out from us, but they were not of us; for if they had been of us they no doubt would have continued with us; but they went out from us that they might be made manifest, that they were not all of us." But "you have an anointing from the Holy one. You all know it," (1 Jno., ii, 19-20.) The Holy Spirit has revealed to us through *the word* the *presence* of the Bridegroom and we heard his voice and opened the door of faith and he came in to us and supped with us, and caused us to sit down to meat (truth), and himself has been our teacher and served us, (Rev. iii:20, Luke xii:37). And our *faith* does not stand in the wisdom of man but in the power and word of God. (1 Cor. ii:5.) And still beloved, there may be other trials for you.

"Think not the victory won,
Nor lay thine armour down,
Thine arduous work will not be done
Till thou hast gained thy crown."

"Oh, watch and fight and pray,
The battle ne'er give o'er;
Renew it boldly every day,
And help Divine implore."

"TO COMMUNICATE FORGET NOT"

"But to do good and to communicate forget not, for with such sacrifices God is well pleased." Heb. xiii:16.

Our Heavenly Father is very rich, possessing all things, lacking nothing, yet if we may judge from his dealings with his earthly creatures, *his pleasure* has been not so much in the possessing of these great riches as in the using of them for the good and blessing of his creatures.

"His providence is kind and large,
Both man and beast his bounty share;
The whole creation is his charge,
But saints are his peculiar care."

So also we become more and more like him—"partakers of the Divine nature"—benevolence, kindness and love will become more and more characteristic of *us*. Few perhaps of the "little flock" have been made stewards of this world's goods. It may be because there are few who could use and not abuse the trust, but such as have it should esteem it a privilege to be imitators of our benevolent Heavenly Father; not wasting it, neither hoarding it, but esteeming it merely as an agent for blessing and "doing good unto all men, especially to the household of faith." And we should be anxious and careful to use whatever God has put into our hands, and to be faithful whether over a few things or many things, remembering that the man with but one dollar may be as really a *miser* or a philanthropist as he who has a million.

What we should endeavor to possess is true benevolence and breadth of mind, charity, love. "Let the same mind be in you which was also in Christ Jesus our Lord," and it will lead you to regard and treat with tenderness and loving kindness, even those with whom you differ. Let us remember in this connection, too, that. "If any man have not the spirit of Christ, he is none of His."

The spirit or mind of Christ is a meek and quiet and charitable spirit. It "vaunteth not itself, is not easily puffed up." Its fruits are the opposite of the depraved fleshly nature, viz.: love, peace, long suffering, gentleness, goodness, meekness, etc. "If we live in the spirit let us also walk in the spirit" and "not be desirous of vain glory, provoking one another, envying one another," but displaying the spirit of our Father in heaven. "and we shall be the children of the Highest, for He is kind unto the unthankful and to the evil. "Be ye therefore merciful as your Father also is merciful."

But if it is a joy and privilege to be God's stewards to a greater or less degree in earthly goods, how much more blessed is it to be permitted to dispense the spiritual blessings and thus to be "Stewards of the manifold grace of God." Do we appreciate the fact that each disciple of Christ is a steward, some to a greater, some to a less extent; some with many talents, some with few, yet "To every man (in Christ) is given a measure of the spirit to profit withal"—to make use of. What use are you making of the talents given to you? Before saying to us, Have rule over two cities, five cities or many things, He will ask us to give an account of *our* stewardship. He will not expect me to give an account of your stewardship, nor you to give an account of mine. To the Master each servant will give an account and stand or fall.

But while it is true that we each have been given special blessings of knowledge and truth and that certain responsibilities come with them, we had rather provoke you to love than fear. If we possess the spirit of Christ, love, we shall esteem it a great privilege to be permitted to carry to others that which has done so much good, which has removed the clouds from our minds and brought us into the clear sunshine of God's love, revealing to us the grandeur of our Heavenly Father's character, the beauties and harmonies of his Word, and the "exceeding riches of his grace in his loving kindness toward us in Christ Jesus." If it has set our hearts to ringing in melodious harmony with the heavenly music, "bringing glad tidings of great joy *which shall be to all people*," may it not produce the same effect upon others? Would that the story filled each of our hearts, that as a flame of fire it would consume all dross from our own hearts and set fire to all with whom we come in contact. Like the widow's cruse of oil, our treasure will fill to overflowing all the earthen vessels ready to receive it. Oh that every word of the beautiful song—"I love to tell the story"—could be the emphatic and truly heartfelt expression of all the readers of the WATCH TOWER:

"I love to tell the story,
'Tis pleasant to repeat,
What seems each time I tell it,
More wonderfully sweet.

I love to tell the story,
It did so much for me,
And that is just the reason
I tell it now to thee."

Again, if we would "do good and communicate," how should we tell the story? Tell it simply, tell it plainly; be entirely swallowed up with the grandeur of your theme. Lose sight of yourself and what *you* have learned; and let it be all "of Jesus and his glory, of Jesus and his love." Too many take pleasure in telling the story only as they can make battle with it. They delight in using the truth as a knock-down argument. This is an element of the old nature which, not yet dead, asserts its right to fight what it terms the Lord's battles or the spiritual warfare. A sad mistake; be not deceived into developing an element of the carnal nature in direct opposition to the fruits of the spirit—*meekness, gentleness, patience, love.*

Truly we are told that "the word of God is the sword of the spirit," but remember it is not *our sword*. The spirit does its own smiting and in its own way, but to us it says, "Put up thy sword." The command to *us* is, Be light bearers. "Let your light so shine" by showing forth the fruits of the Spirit, that men may see your good fruits and glorify your Father in heaven. The word is a lamp. By its light put on Christ's righteousness, and truth as a garment, then lift it up to others that they may see your clean robes and be led to desire the same. Then let the Spirit use his sword upon others as he may see fit to humble them, strip them of pride, and bring them to the rock that is higher than they.

We should not become discouraged if there are but few who love light rather than darkness. We should remember that the God of this world has succeeded in darkening the minds of many that they cannot appreciate the light of truth; that we are as it were, surrounded by men and women blinded totally or partially by sin and ignorance. Some, totally blind, can see and appreciate none of the *good news;* others can see a little but cannot see afar off. They can only see "the present evil world" (age) and are losing much pleasure and joy because they cannot see afar off, how that, "In the ages to come, God will show forth the exceeding riches of his grace in his loving kindness toward us (who are) in Christ Jesus (Eph. ii. 7); and how it is his plan that both Jew and Gentile shall obtain mercy through your mercy. Rom. xi:31. Surely as it would afford great pleasure to strengthen and heal physical sight, much more should we rejoice to lead those who are blind spiritually to the Spirit's eye-salve—the word—that they may rejoice with us in singing:

"O, the prospect it is so transporting,
Saviour, hasten our gathering we pray."

Of many it is as true today as when uttered: "Eyes have they but they see not, ears but they hear not." God shows us through the lamp that this age ends the probation of none ex-

cept those who do see and hear clearly and plainly; that because of Jesus' ransom there is to be an age of *Restitution*. "Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped." "Then *all* shall come to the knowledge of the truth" and "the knowledge of the Lord shall fill the whole earth" and none shall say to his neighbor, "Know thou the Lord," for all shall know him, from the least to the greatest of them.

In presenting the good news of the kingdom and the deep things of God, we should seek to follow Jesus' example, that is, while we at all times hold up Christ's righteousness to all men and thereby be to them "living epistles," we should seek to show "the deep things of God" to those who seem to have the spirit of God. (1 Cor., ii:9-16.)

Knowing this, that spiritual or deep things cannot be discerned except by those having the spirit. "He that *hath* an ear let *him* hear," saith the Spirit. This must be our method, therefore, when we find any one without an ear to hear, leave off telling such an one. You cannot give him an ear; God will do that in his "*due time*." Waste not valuable time and energy. Leave them in love and sympathy with God, and put no obstacle in their way.

Whenever you meet what seems to be "an Israelite indeed, in whom there is no guile," expect in such a one to find "an ear to hear." Commune with him first on Spiritual things familiar to you both, that he may come to recognize you as led of the same spirit—a fellow member of "the body of Christ," and an heir of the same glory. Then present to such the deeper things of God and your communion, instead of being a battle of words, will be profitable and blessed to both. To fully appreciate the meaning of our text, we should do good and communicate until we *feel* it. It is with such sacrifices God is well pleased. It does not amount to a sacrifice to merely give a dollar, or a moment, or an hour for which we have no other use. *Give* until you can *feel* it and then you may expect to feel in your heart that "with such sacrifices God is *well pleased*."

THE FIG TREE

And seeing a single fig tree by the road he went to it but finding nothing on it except leaves, he said, "May no fruit grow on thee to the age," and the fig tree instantly withered. (E. D.) Matt. 21:19. That Christ used the fig tree to represent the destruction of the Jewish nation seems evident. This event occurred about the time Christ rode into Jerusalem (verses 2, 5,) at which time he pronounced the curse (Luke 19:30, 41). This is further evident when we notice the parable given in Luke 13:6, 9. The three years he came seeking fruit, likely refers to the time of Christ's ministry during which time he confined himself almost entirely to the Jewish people (Matt. 10:5, 6). Some may say however that Christ's ministry was 3½ years and this would not apply, but while it was 3½ years from the baptism of Christ until His crucifixion it seems there was no special work done until about the passover, which was about six months after his baptism, and so commencing in A. D. 30 would end in A. D. 33, time parable was given according to the year in the margin of your *Bible*. The dresser of the vineyard says, "Let it alone this year," which of course would make it four and extend favor one year beyond the crucifixion, but I do not think it was allowed to remain another year, for the latter part of the chapter shows that Jerusalem was left desolate and as he came searching fruit and found none we know from the connection in Matt. 21:19, it was at that point it withered. Some however have thought it unreasonable to suppose that the fig tree represents the Jews, for Mark 11:13 informs us, that the time of figs was not yet, which of course implies that the time for the Jews to bear fruit was not then, and if so why should Christ curse them?

But I think the objection vanishes when we remember that they were only a typical people and that the time they will bear fruit is after the fullness of the Gentiles have come in. [Rom. 11:25-27].

It is also necessary to bear in mind that the curse did not seal their eternal doom, for blindness only happened to them for a time, says Paul, and the same thought is intimated by Christ when he left their house desolate, (Luke 13:35) for they are yet to say: "Blessed is he that cometh in the name of the Lord." This being true we find how appropriate is the rendering given in the Emphatic Diaglott, viz.: "*Cursed to the age*." And 'tis true that during the Gospel age, as a nation, they have borne no fruit, but when the bride is taken out from the Gentiles they will receive favor. [Acts 15:14, 16.] We find that the cursed fig tree is to bud again according to Christ's own words in a parable given in connection with the signs of His coming in Matt. 24:32, 33, and if the curse pronounced on it at the first advent shows us the blinding of the Jews, does not its putting forth leaves reveal to us the fact that they are in a fair way to bear fruit? So we understand it at least, and as there are unmistakable signs among the Jews today as a people, we recognize Christ's words and know "that summer is nigh." And not only do we recognize that the restoration of the Jews is at hand but also that the *kingdom* of God is nigh. [Luke 21:29, 31.] And as the kingdom of God is due at some time to be *set up*, we rejoice and lift up our heads because our redemption is nigh. [Ver. 28.] For the setting up of the kingdom implies nothing less than the resurrection of the dead in Christ and change of the living, and knowing that the restoration of the Jews takes place in the midst of great trouble and during the pouring out of the seven last plagues according to the type, [Micah. 7:14 to end], and having the promise that we are to be counted worthy to escape all these things, [Luke 21:34, 36,] we patiently wait for our gathering together unto Christ.

The redemption we understand to be the redemption of the body, [Rom. 8:23,] being caught away to meet Christ, and so to be forever with Him. This same idea seems to be brought out in Cant. 2:10, 13, when Christ addresses the Church, saying: "Rise up my love, my fair one, and come away . . . the fig tree putteth forth the green figs; . . . . Arise my love, my fair one, and come away."

We here find the fig tree maintained again and like Christ's words it is connected with our redemption. Surely we who recognize the signs of the times in connection with the prophetic measures, have great reason for rejoicing in hope of our speedy deliverance, and may we also give thanks to our Heavenly Father for the light shining on our path. May the truth have the designed effect, viz.: to sanctify us, separate us from the world, make us holy, for "without holiness no man shall see the Lord," [Heb. 12:14]. While in the *presence of Christ* we wait for our gathering together unto Him, and may the trial of our faith, being much more precious than of gold that perisheth, be found to the praise of His glory, whom having not seen we love, in whom, though *now* we see him not, yet believing, we rejoice . . . . receiving the end of our faith, even the salvation of our souls. (1 Pet. 1:7, 9). So here we find that we are not to see Christ until our *salvation*, when we shall be like Him and see Him *as He is*, (1 John 3:2), and then and not until then will faith end, and we will not longer need signs, not even that of the fig tree, but until then we expect to watch by *faith*.

A. D. J.

DEAD WITH CHRIST

Growth in knowledge of truth is not only the privilege but also the duty of the Christian; so the education of the saints will not be complete until they have laid off the flesh, and been made like Christ.

Then we ought to understand more fully the deep things of God now than at any other time in the past; and so we should comprehend more clearly what it is to suffer with Christ. as well as the glory which is to follow.

Suffering with Christ involves more than a simple separation from the world. We must be dead to the world, then we shall not love the world or worldly things.

"Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances; after the commandments and ordinances of men? Touch not, taste not, handle not the unclean thing." Col. 2:20, 22.

The conscience must be purged from dead works to serve the living God, (Heb. 9:14). For I through the law am dead to the law, that I might live unto God (Gal. 2:19). It is a faithful saying: "For if we be dead with Him we shall also reign with Him," (2 Tim. 2:11). Yea, doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them as vile refuse that I may win Christ and be found in him; not having mine own righteousness, which is of the law, but that which is through the faith of Christ that I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto His death; if by any means I may attain unto the resurrection of the dead, (Phil. 3:8, 11). Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always

delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. (2 Cor. 4:10, 11.)

These passages seem to teach more than a crucifixion of the flesh simply; i. e. an actual giving of ourselves, as did our head, for the purpose of completing the sacrifice for the world; to fill up that which is *behind* of the sufferings of Christ. He gave His flesh for the life of the world (John 6:51). Hereby perceive we love, because he laid down His life for us, and we ought to lay down our lives for the brethren, [1 Jno. 3:16].

If we are still under the death penalty entailed upon us by Adam, how we can be counted as dead, crucified with Christ, I can not conceive; but if He redeemed us from that penalty, by His death, I *can* see how we can give ourselves a voluntary sacrifice for the world in Him. He could give Himself because of His *own* righteousness; His body can do it only by having His righteousness imputed to them. There were *two* sacrifices for atonement under the law, Lev. 16; one for the priesthood or high priest's house, and the other for the people. Jesus, our high priest gave himself a propitiation for our sins (1 John, 2:2) or his house, whose are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end, Heb. 3:6.

Then again Christ, our passover is sacrificed for us [the church of the *first-born*] 1 Cor. 5:7. Whom God has set forth to be a mercyseat, by his own blood, through the faith; for an exhibition of His righteousness in passing by the sins formerly committed, during the forbearance of God; and for an exhibition of His righteousness at the present time, in order that he may be righteous while justifying him who is of the faith of Jesus [Rom. 3:25, 26]. [Diaglott.] So faith in Christ, or the law of the Spirit of Life in Christ Jesus hath made us free from the law of sin and death [Rom. 8:2].

If the death of Christ releases us from the Adamic penalty, then why do we die? To complete the sacrifice. Presenting our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. [Rom. 12].

Dead with him. Not only dead to the world, to the law, to sin, to the flesh, but *really* dead with Him. Baptized into his death; for if we have been planted together in the likeness of His death, we shall also be in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin; for he that is dead is freed from sin. Now if we be *dead* with Him, we believe that we shall also *live* with Him, [Rom. 6]. The *completion* of the individual sufferings of the *head* was his laying off the *flesh;* so with the body.

The atonement was for the purpose of *cleansing*. That Jesus gave himself for the church—the church of the first-born—that they might be partakers with Him in making atonement for the *world*, seems to be clearly taught in Numbers 8. "Take the Levites from among the children of Israel and cleanse them.

"And Aaron shall offer the Levites before the Lord for an offering of the children of Israel, that they may execute the service of the Lord. And the Levites shall lay their hands upon the heads of the bullocks; and thou shalt offer the one for a sin offering and the other for a burnt offering unto the Lord, to make an *atonement* for the Levites.

"Thus shalt thou separate the Levites from among the children of Israel; and the Levites shall be mine. For they are wholly given unto me from among the children of Israel; Instead of the first-born of all the children of Israel have I taken them unto me. For all first-born of the children of Israel are mine. And I have given the Levites as a gift to Aaron and to his sons *among* the children of Israel to do the service of the children of Israel in the tabernacle of the congregation, and to make *atonement* for the children of Israel."

Do not the first-born represent the church? And has not God chosen them out from among the nations and given them to Christ for a purpose? By virtue of Jesus having given Himself a propitiation for *our* sins; and as our passover having been slain for us, our sins go beforehand to judgment. We are first on trial, and do not come into Judgment [trial] with the world. We escape the things that are coming upon the world, and having suffered with Him, crucified the flesh with the affections and lusts; completed the *sacrifice*, we shall be *exalted* with Him to the *throne*, as kings and priests, to reign over, judge and bless the nations. When the sacrifice for the world shall have been *completed* the *ransom* fully paid, and the *perfected* Christ exercises authority, not another individual will die on account of Adam's transgression; nor indeed for mere sins of the flesh, but for sins against the knowledge of the truth. B. W. K.

[No other scripture or type shows so fully perhaps, the intimate relationship between *Jesus, the head,* and *"the little flock"* as members of His body as this. [Lev. 16.] The head was a sacrifice and the body follows in His footsteps. The Head died for *all the household of faith;* the body fills up the measure of the sufferings of Christ, and dies for all *"the people"* not of the household. We may learn better to appreciate the apostle's expression concerning the prophets when he says that "they spake before of the sufferings of Christ [head and body] and of the *glory* that should follow." Have patience, brethren, until the sufferings are full *then* we shall have the glory. "For if we suffer with Him we shall also be glorified together." "If we suffer we shall also reign with Him." And as when the suffering of *death* was accomplished for *"His house"* by the head *they* were recognized by the Father no longer as *enemies* and *aliens*, but as sons, were given the spirit of adoption, [at Pentecost] so when *all* the sufferings are completed and *filled* up the Father will recognize all *the world* as free from Adam's transgression and justified to life, and the great work of the millennial age, *"Restitution,"* will begin when the sufferings are complete for the world God will send the spirit upon *them* as he did upon the church when its redemption was finished. As it is written: "It shall come to pass in the last days, saith the Lord, I will pour out my spirit upon all flesh." The first installment or "early rain" came upon *us* at Pentecost, the promise will be completed when we are glorified.

But, another point shown by this atonement type is, that all believers constitute a part of the *household*, they are represented by the Levites and are a part of "the church of the first-born." Though apparently none except the willing living sacrifices—"The Lord's Goat," those who suffer and shall reign, are counted overcomers—*His* bride—the members of his body. Typified by *the priests* all other members of the household will be wonderfully blest but will lose much. It rejoices us however to think that many who through fear of death (afraid of the scoffs of the world, afraid though longing to crucify themselves,) and therefore subject to bondage. That these dear loved ones will not be suffered to have part with *the world*, but during the time of trouble *"the rod and staff"* of our shepherd will lead them through great tribulation to our Father's house and family. Thus they may become palm bearers even though they are not part of the "little flock" of crown wearers. It is the Lord's plan, and marvelous in our eyes. How wonderfully good our Father is and how His plan shows it. "Let me love Thee more and more."]—EDITOR.

"PERILOUS TIMES"

In ordinary times it is the privilege and duty of the children of God to *shine* as "the light of the world." As in nature, the energies of every thing that is germinated are directed to the building up and perfecting its own organizations, and thereby fulfilling its own mission in the realms of animated creation; So in the spiritual sphere of existence, the great business of "the begotten again" is to grow, develop and mature, and in the accomplishment of these processes to *shine* as "the lights of the world." That which shines commands the observation and reflects its own light upon all its surroundings, and is as a consequence as "a city set upon a hill," *it cannot be hid.* This is the duty the christian owes to the world, the filling of the perfect development of his character as a son of God. It is not teaching, instruction. His knowledge is imperfect and only gained by the slow process of his spiritual discipline as it displaces his natural ideas and makes revealed truth comprehensible to him. "The natural man receiveth not the things of the spirit of God; for they are foolishness to him: neither can he know them because they are spiritually discerned," and discipline alone makes them comprehensible to the "begotten again." All that christians can do for the world, is to shine before it, that is illumine and illustrate by their luminous conduct, the principles their profession recognizes.

When the Father sends teachers into the world they speak to it by inspiration, as in the case of the Prophets, the Son of God and His Apostles. But the revelation being completed for the preliminary age of the Gospel, the Father is pleased to complete the education of His sons before He sends them forth as teachers of His truth, for every one whom He sends forth gives utterance to no uncertain sound. Hence at present we are left under the guidance of the Holy Ghost to be led into all truth. We are not at liberty to rely upon human wisdom, learning or capacity to discover the meaning of the revelation which was given to us by the power of the Holy Ghost. Nor is there any promise that

the Holy Ghost will endow any of us "with power from on high" to speak by inspiration before the blessed Lord our living head is manifested in His glory. These being the normal conditions of christian life. It may become our duty when abnormal conditions supervene, as we think they do at present, to lift up our voice of warning when those who would be recognized as the faithful teachers of the household seek to impress the household with the idea that they have been the recipients of a divine preparation to be its leader and teacher in these last days. When you read such utterances as this—"I felt and knew that it was a baptism for the work," stop and ask yourselves whether you recollect any utterances of the revealed word that lead to the expectation that the Holy Ghost's functions are to be supplemented by human agency? No, my Brethren, the agency that follows the invisible agency of the Holy Ghost is that of the manifested Lord and His Bride. It is true that prior to His manifestation He may, and undoubtedly is, personally directing the angels in their gathering work, but it is manifest that His presence and action now are kept in this, the limits of the Holy Ghost's sphere of invisibility.

As long as we are in the flesh we are liable to be led astray, and we think our brother errs egregiously in his extraordinary efforts to be recognized as a special missionary of the Lord in these last days. It seems possible "the elect" *may deceive themselves* as well as others.

I wish the brethren would take their Concordance and find under the head of Holy Ghost what is judicated of Him, and having studied each passage where His offices and services are spoken of, ask themselves if there be left any possible avenue through which the man agency can supplement His work?

I could say more on this subject. "A word to the wise is sufficient." G. B. Stacy.

[Remarks by the Editor: We presume that Bro. S.—would not wish us to understand him as ignoring the fact that God always has, and perhaps always will use, special agents for special work, as for instance Abraham, Moses, Samson and Paul, the "*chosen vessel.*" These were used as long as they kept humble—"kept their body under," but if even a Moses, allowed pride to overcome him, he would cease to be the leader of the Lord's hosts.

If we rightly understand Bro. S., he wishes to guard us against the danger of receiving men's teachings or expositions of "the word" *because* they have had a vision or dream.

We heartily endorse this sentiment. "To the Law and to the testimony; if they speak not according to these, it is because there is no light in them," no matter if they had a thousand visions. We should not take an angel's word unless it could be sustained as in harmony with the Bible. If any man be used of the Spirit as a *special vessel* he need not tell anyone of it. It will manifest itself through his exposition of "the word."]

THE LIKENESS AND THE DIFFERENCE

[The following is an extract from an editorial in *Zion's Herald* (Boston) the leading organ of the M. E. church of New England.]

That faculty of our moral nature by which we judge of the quality of our own acts and the acts of others, and which we call conscience, was given to us of God. Its judgment is immediate and decisive when occasion occurs. We cannot avoid it. The character, the law, and the acts of our Creator are passed upon before this personal tribunal in our heart. We cannot avoid doing this. God knows we must form these judgments, for he has given to us this moral nature. We cannot call that right, because it is a divine act, which really shocks our conscience. The fact of its being found in the Bible, if it is abhorrent to our moral sense, cannot give it any different ethical coloring to us. It is wrong there and everywhere—to us. God has given us this faculty, in order that we should make these judgments. We cannot help them. We are not responsible for them. They flash out their decisions involuntarily to us.

In accordance with this common law of our natures, men freely express their judgments in reference to the divine government over us, and especially in regard to the sanctions revealed in the Bible as following a persistent breach of the law of God. They judge of the divine conduct towards themselves, as they would of their own towards their children. They would not justify themselves in an exacting, persistent, absolutely strict demand of entire obedience at the hand of the latter, but would be lenient, forgiving, patient, forbearing, hopeful and helpful until the last. This is what their moral nature exacts of them towards their children. Have they not a right to demand the same at the hand of the Great Heavenly Father? No human mind could endure the thought of the absolute and eternal ruin—the protracted, conscious, exquisite, and hopeless suffering of thousands upon thousands of intelligent immortals; the moral sense of no saved person could enjoy, it is affirmed, the bliss of heaven, to know that related and heretofore greatly beloved friends were enduring the unmitigated woes of an unlimited wretchedness. Our ethical natures must be of the same character as that of our Creator, for God has given us ours. He would not bestow upon us a moral sense which would apprehend that to be right which is in itself wrong, and conversely. He knows that all His acts and threatenings must pass in review before our own inward apprehensions of justice and righteousness. Can He expect that we will believe in reference to Himself that, that which shocks beyond expression our moral apprehension, is right simply because He has ordained it?

We present the question quite boldly and without qualification in order that any suggestion that is made may cover, if possible, the strongest aspect of the case. We hear, in these days, in our religious discussions, expressions that would have been thought blasphemous a few years since. The divine Lawgiver and Creator is unceremoniously summoned before the tribunal of our lower human courts, and His character and acts are submitted to a summary judgment. If He treats His creatures as many believers in the Bible think He does, He is affirmed to be worse than a devil. If He permits them to enter upon such a life as ours, the character and circumstances of their birth largely deciding their moral conditions in spite of themselves, and then condemns them, after a life of frightful temptation, with small or no fair opportunities for moral recovery, to a fearful and hopeless retribution in a life to come, He is, as these modern religious philosophers say, simply a monster. Our own moral natures rise up involuntarily within us, it is urged, and repel such an idea of the infinite Creator and Father of the universe.

Now, while a reverent and Christian believer would hesitate to use such language as this, every one may safely affirm that some time and somewhere every act of God, to every intelligent soul, will be made to appear, as it relates to the individual or universe, absolutely righteous. We may not be able to adjust all the questions involved, here and now, but some time God will justify himself before the moral sense He has Himself created within us. It is just as safe and proper, also, to say that at some point in the history of every soul, God's economy over him and all other souls will be made to appear as the reign of infinite and unqualified love. God expects this judgment at the hand of every person, for He has given to all this wonderful faculty of sitting upon His own acts, and He has revealed Himself both as holy and as a God of love; not simply merciful and forgiving, but essential love itself.

We cannot look back upon the history of the race, or even read the Bible, or gather up the results of our own observation, and feel that, judged by our standard, the government of the world has seemed exactly just to individuals and nations. We cannot reconcile divine impartiality, with the special favor shown to some peoples and some individuals. . . . .

Amid all these conflicting moral elements, we readily hold our faith in both the divine wisdom and love. The Judge of all flesh will do right. And God is love. It becomes us, therefore, to be both modest and reverent in our expressions of opinion in reference to divine acts to occur on the other side of the vail. We only see now in part. God will be true to Himself and to our purified moral sense. Let us not dare summarily to express, in our ignorance and moral infirmity, a judgment upon His possible government *hereafter*, beyond *the sure word of prophecy.*

Remarks by the Editor:

The above is evidently the expression of a noble, honest heart, yearning and longing for the bright light of truth to *prove* to him what the scriptures claim, that "*God is love,*" and "His mercy endureth forever." We are glad to think that this brother is one of many who are beginning to awake to the fact that there must be something in God's plan which they have not yet seen, which will harmonize His word and show its claim, that God is *just* and *merciful* and *loving*, to be borne out and proved by his dealings with his creatures. This Brother, while not alone in his unrest and disquiet, is comparatively alone in his utterances. Others think, but seldom speak, and the above utterances seem to indicate either a bolder or a larger heart than the majority of his colleagues possess.

When we read such *heart throbs* how we wish we could

give some of the consolations of the "sure word of prophecy." How we wish for opportunity to sing to them, "The Song of Moses and the Lamb," and to show to them that only the few—that have "come to the *knowledge of truth*" and have "been made partakers of the Holy Ghost" (the church), only these have yet had their *trial*, or judgment, and that it is a blessed truth, and eventually will be "glad tidings of great joy to all people, that God hath appointed a day (age) in the which He will judge (Put on trial by giving them the clear knowledge of the truth) the world in righteousness by that man whom He hath afore ordained—Jesus Christ," the new man—the "anointed Saviour"—head and body. ("Know ye not that the saints shall judge *the world?*") If they could but see what is meant by Peter in Acts iii:21. ("The heavens must retain (Jesus) until the times of restitution of all things.") and that the very object of His coming is to glorify His *Bride* and "the Virgins, her companions that follow her," and then through them to "bless all the families of earth" and "*restore all things*"—restore poor fallen humanity to its original *human perfectness* which God declared "*very good*," freeing them from all the evils of Adam's transgression and placing them again where it is possible for them to keep a perfect law. Oh, would that they could see that this "time [these years] of restitution of all things, which God hath spoken by the mouth of all the holy Prophets since the world began," is the magic key which unlocks God's goodness, love, mercy, and justice and discloses to our enraptured vision not only "the exceeding riches of His grace and loving kindness toward *us in Christ Jesus*," but that it also gives us a glimpse of "the depth of the riches, both of the knowledge and wisdom of God," that we might comprehend with all saints the height and depth, length and breadth, and *know* the LOVE of God which passeth knowledge."

But why is it that souls expressing such longings for truth as the above, are unwilling [generally] to hear or investigate our sweet story? Alas, they are bound! Creeds made by fallible men in the Fifteenth to Seventeenth centuries, who, though honest, had much of the error, tradition and darkness of old Papacy clinging to them. These are the shackles and chains which bind men's consciences and prevent the reception of truth, or so dilute and mix it with error as to destroy much of its power and almost all of its beauty. Oh, that christians could realize the liberty whereunto they are called, and that they would not be held in bondage to any *man* nor to any *written creed*, nor to any preconceived opinions of their own (*an unwritten creed.*) Let us put down no stakes, saying, 'Thus far will I believe and no farther,' but realize that the Lord is our shepherd and that he will *lead* His sheep day by day and arrange ways by which things both *new* and *old* shall be brought out of the great treasure-house of His word as *meat* in *due season* for the household of faith. Let us remember that it is as much *our* work to *follow* as it is the Spirit's work to lead us into all truth. "Then shall we know *if we follow on* to know the Lord," [Hos. vi:3.] "Stand fast, therefore, in the *liberty* wherewith Christ hath made you free, and be not again entangled with the YOKE OF BONDAGE."

"HAVING THE HARPS OF GOD"

"And I saw as it were a sea of glass, mingled with fire: And them that had gotten the victory over the beast, and over his image, [Omit: "and over his mark"] and over the number of his name, stand on the sea of glass having the harps of God.

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying—Great and marvellous are thy works Lord God Almighty; just and true are thy ways thou King of Nations [margin]. Who shall not fear thee, O Lord and glorify thy name? for thou alone art holy. For all nations shall come and worship before thee; for thy judgments [righteous acts] are made manifest." Rev. xv: 2:4.

The question has often been asked: "Who sing this song and when?" The most commonly received answer perhaps has been: This is the *second* or great company who come *up* through the great tribulation and they sing this song *during* the time of trouble. We think this incorrect and wish to express a different view.

First. It cannot be the second company because these have gotten the Victory over the Beast and Image etc. (As to what these symbolize, see first article in WATCH TOWER January 1880.) The trouble with the mass of Christians is that they are in bondage to this beast and image.

The second company never get the *Victory* over them and apparently do not recognize their true character until they are overthrown by the judgments of the "day of wrath," when the "beast and false prophet are cast into the lake of fire." They still worship them, and it is not until their power is gone that they recognize their overthrow as of God and say: "True and righteous are his judgments: for he hath judged the great harlot." (Rev. xix:2.) Not these are the Victors but they who *now* stand out free while The Beast and Image are ruling and enslaving all who profess the name of Christ with their man-made creeds, and are Lording it over God's heritage.

Secondly. This scene occurs before the pouring out of the vials of wrath for the angels are seen with the "seven vials *full*" (vs. 7.)

As we proceed to analyze the song, I think you will recognize it as the very song of Restitution which we sing. Then too you will see how none who bow to the decrees of orthodoxy, so called, can sing it being hindered and chained by their creeds, until they get the Victory over them.

"I saw a sea as it were of glass"—Sea symbolizes people of the world, as it were of glass, shows that their condition is easily recognized by those who stand on or above them. The Victors, we and all who can sing this song, we believe to be the Victors. We see the sea (people) mingled with fire, [judgments.] We believe that this fire [trouble] has been mingling or coming among the people since 1873, and that it is to continue until 1914. Though pitying them we cannot stop to weep; for our hearts are filled with joy by the unfolding before us of the Word and plan of God, and our mouths are filled with the song of *Restitution* saying: "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Nations." Who but those seeing that there is is to be a "*restitution of all things*" can say or think God's ways with the Nations "just and true?" Look back to the slaughter of great nations—The Amorites, Amalekites, Hittites, Jebusites, etc., without ever giving them a chance to know Him, whom to know is life eternal. Consider these dealings of God; and none can do more than try in a feeble way to excuse God's action by saying that those were *wicked people*, forgetting that wickedness can only exist where there is law and a knowledge of good.

Who could do more than attempt an excuse for the destruction of Sodom, when Jesus says that if His mighty works done among the Jews had been done in Sodom "it would have remained until this day"? [Matt. xi, 23.] It could not be excused—God does not want us to excuse Him.

"God is His own interpreter,
And he will make it plain"—

if we will only let Him, and not bind ourselves with creeds so that we dare not believe what His word tells, us, when we read that these same Sodomites are to be restored—brought back to "*their former estate*" and under the new covenant given to Israel "as daughters" for instruction in the next age. [Ezek. xvi. 48-63.] Only *we*, who see these beauties of God's plan, can truly say—"Just and true are thy ways, thou King of Nations."

Again, as we sing our song we say, "Who shall not fear Thee, O Lord, and glorify thy name? for thou only art holy", and our christian brethren hold up their hands in horror saying, "That's almost universalism!" "According to orthodox belief nine out of every ten shall not, either in this life, or hereafter glorify God's name." But we reply: "There is one Mediator between God and men, the man Christ Jesus, who gave himself *a ransom for all men*, to be testified in due time." When in the millennial age, God's *due time* for testifying it to the *world*—to every man—shall have come, we believe that *almost all* will fear and glorify Him and love Him, too. What they lack is knowledge:

"If all the world my Saviour knew,
Then all the world would love Him too."

Who but ourselves, believes the next clause? "All nations shall come and worship before Thee." Not those who think that all but a very few are gone to hell torment forever. Not those, either, who believe that all are annihilated except the saints. Nor yet, those who believe in a partial restitution, and that the *living* nations only are to come and worship God in the next age. No, none of these can or do sing this song. Only we, can sing it in full—a "Restitution of all things which God hath spoken by the mouth of all the holy prophets." Even the Sodomites of whom no remnant was left when "fire came down from heaven and *destroyed them all.*" "*All* nations shall come and worship before Thee." "Thy judgments [righteous acts] are made manifest." We can see in the unfolding of the great plan that God's dealings

are all righteous, and just, and we can make it *manifest* to all who are not so blinded by traditions of men that the word of God is made to them of none effect.

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face."

Yes, dear brethren and sisters, we have to some extent at least gotten the victory over the Beast and his image, etc. The song is ours and we are singing it. But you say, "Where are our "Harps of God?—We haven't got the harps yet." Yes, we have; it is called "The word of God" and Isaiah, Jeremiah, Daniel, David, Job, Moses and all the Prophecies are but strings to our harp; they only require keying up and they will produce the sweetest harmony to this "Song of Moses and the Lamb," for as Peter says God hath spoken of the restitution by the mouth of all the holy prophets.

Then tune up your harps, dearly beloved, and sing aloud our glad song of "Jubilee." Sing to your dear friends who love God, despite what seems to them his injustice. But if they will not hear sing to the world. It will be a "Bow of promise" to them when they go further down into the time of trouble. And if you cannot do this sing it loudly in your own heart. It will joy and comfort bring you, to think of our Father's love and realize that "His mercy endureth forever." (Ps. 136.) It will open and warm your heart and enrich it with *love*, both for *your Father* and for those who are the objects of His care and love.

RESTITUTION—FOR WHOM?

Restitution signifies the restoring of a thing which was lost. You might *give* a person anything, whether he had once possessed it or not; but it would be quite improper to call it *restoring* unless he had once possessed and then lost it. The human family once possessed a perfect mental, moral and physical nature as represented in the person of Adam their head. Beautiful and majestic in form, God-*like* in the mental and moral qualities of his being (in God's image) and commissioned to be the King or *God* over all earthly creatures ("In our likeness let him have *dominion* over the beasts, fowl, fish," etc.) he stands before us the picture of *human perfection*. He passes the inspection of the great Jehovah and is pronounced a "very good" *man*. He was not a God—no, it had not been God's purpose to make another God, but a *man*: "Let us make *man* in our image." We should not suppose that to be mentally and morally in God's image means that we will have the same mental and moral capacity; but, our justice, mercy, love, truth, and powers of reasoning, deciding, etc., while limited in capacity are the same in kind, as the justice, love, etc., of God, so that he can say to us: "Come let us *reason* together."

But before Adam had ever learned to use his powers fully, sin entered, and death followed, degrading and destroying by its various agencies sickness and vice the once noble form, and the perfection of his intellectual and moral faculties.

We have seen that God foresaw the necessity of this victory of evil over man, that he might learn forever the lesson, that sin and death go hand in hand and both are his enemies: while obedience to God and life and happiness are indissolubly connected, and that God is his true and best friend. We see God, the loving Father permitting evil for man's good and taking advantage of its presence to prove to man His unalterable character, "the exceeding sinfulness of sin," the *Justice* of His Laws. The boundlessness of His *mercy*, "The exceeding riches of His *grace*," and "the great *Love* wherewith He loved us," by redeeming us from all sin through Jesus Christ. We have seen too, how that as through one man's disobedience the many were made sinners, so by the obedience of one shall the many be made righteous," (just) (Rom. xix.) and that in His due time God intends to bring *all* men back to the condition of perfect manhood where they will again be "very good." *This* is restitution, the restoring to mankind of the *power, qualities*, and things lost through the first Adam.

We next inquire who will be restored, and answer all of Adam's family except "The Bride" of Christ, "The Virgins her companions that follow her," and the *few* who commit the unpardonable sin, sinning wilfully, after they have received the knowledge of the truth, and who count the blood of the covenant wherewith they were sanctified an unholy thing. [Heb. x, 26-29.) These three classes have made a covenant with God by which they renounced their rights to the benefits of *restitution* and the perfect fleshly condition. They declare that they will take up their cross and follow Jesus. Instead of living with the world they will become *dead* to the world. Instead of expecting a restitution of the flesh they agree to crucify the flesh. Why do they make this covenant? Because of the joy set before them in God's part of the covenant, which is, that if they thus *die* with Jesus to all earthly interests they shall be joint-heirs with him to a heavenly inheritance. If with Him we give up and crucify the *human* nature, we shall be made partakers with Him of the *divine* nature. Those who do not enter this covenant to crucify the *human* nature retain it; and will be raised and restored to human perfection. Another thought is that *now* is the time to suffer and die with Him. It cannot be done in the next age. For there is *no death* there, neither sorrow nor suffering—for the former things are passed away. This is the age of sin and evil and crucifying; the next will be for Glory and Restitution. [Rev. xxi, 4.] True, the restored family may come to the fountain and drink of the river of water of life freely, have an abundant supply of their life, yet it will be different from having immortality as a fountain of life, "*spring up in* YOU" so that you will never thirst, neither need come to that river to refresh yourself or to continue *your* life.

So it is written, "If *we* suffer [death] with Him, *we* shall also reign with Him." "If *we* be dead with Him *we* shall live with Him." "If *we* suffer with Him, *we* shall be glorified together." When?—answer—"Being made comformable unto His *death;* If by any means I might attain unto *the* [chief or first] resurrection from among the dead. "Diag." Phil. iii, 10. From the moment we enter into this covenant of death and life—suffering and glory with God, we begin the work of crucifying the *human* nature and God begins also at the same time to develop in us the *divine* nature by imparting to us the Holy Spirit. Once entered into, the covenant or agreement is unalterable the matter is fixed and sealed. "Who hath also sealed us, and given the earnest of the Spirit in our hearts." [2 Cor. i, 22.] We can *never* have part with the world in the restitution because by our covenant we have abandoned the *human* nature; the question with us now is, Shall we continue to develop our *new* nature [which now is but an *embryo* condition] until at our birth [resurrection or translation] we come forth "spiritual bodies" like unto Christ's glorious body?

Who will develop this higher nature—many or few of those who enter the covenant? We answer: All of them, except those who openly ignore the value of the "blood of the covenant wherewith they were sanctified," i. e. set aside and ignore the value of Christ's death—as their *ransom* or purchase and we believe this will be a small number.

So to speak, Jesus enters the covenant for *us*. He agrees to guarantee that our part of the contract shall be fulfilled. All such sealed ones are set apart from the world and dealt with differently; even as ours is a different hope and calling from the world's. We have been *begotten* of God, are now in our embryo condition; and all will ultimately come to birth in His likeness who abide under the blood of the covenant, but if any of these members of "the household of faith" go forth from their house upon which is the blood of the Paschal Lamb, these will be destroyed. (Ex. xii, 22-23.)

We see then, that the only ones who do not reach the *birth* [resurrection] among all who are begotten and sealed by the Spirit are those who renounce the "blood of the covenant" and withdraw themselves from its protection, they sin against light, knowledge, and against the Spirit's direction and leading. Therefore it is called "The sin against the Holy Ghost which hath never forgiveness."

Aside from these, the entire household of faith being begotten of the Spirit are all, children of God; and are all ultimately to reach his likeness. "He who *began* the good work in us will *complete it*." But there will be a difference in our positions according to the way in which we "run the race set before us." All who run will ultimately reach the end of the race, but *the prize, of our high calling in Christ Jesus* will be obtained only by those who "so run that they may obtain." This *prize* is to be the *Bride* of Christ, to be made *one* with Him, and therefore, to "Sit with Him in His throne" and to "inherit all things."

In what way, do we become overcomers and gain victory, and win the prize of being part of the Bride? By presenting our bodies a living sacrifice, by crucifying our fleshly will and nature, becoming *dead*, so that our own will, will neither be known nor done by us, but in everything we must seek to know and do the will of Christ. When *dead*, you will seek to eat, drink, talk and be clothed, not as the world might dictate, nor your *own* tastes desire, but according to the best information you can obtain of the will of God concerning you.

This is a hard work and it involves much pain to the old nature to be thus crucified and ignored. It is so difficult a task that we never could accomplish it unaided. But we hear the voice of Him that saith: "My grace is sufficient for thee." "Seek and ye shall find." "This is the victory that overcometh the world, even your faith." According to our faith in God we draw supplies of strength. We desire to overcome, we seek his grace, we find it and as we become daily more filled with the new *divine* nature the victory over the old nature becomes more easy. This is the first company, the bride—the body. Like *their head,* Jesus they have been *willing sacrifices.*

The second or great company are of the household also. They have made the covenant to die, but poor frail humanity shrinks from becoming a "speckled bird," a target for this world's sneers and ridicule. They love the favor of God and the favor of man also. They restrain themselves from presumptuous sins, and console themselves that they are far better than many others. They have not the power of faith to lay hold of God's promised assistance. "How can ye *believe* who receive honor one of another, and seek not the honor that cometh from God *only?*" (Matt. v. 44.) Thus "through fear of *death* they are all their lifetime subject to bondage;" these will be freed from their bondage soon; they are to go into the time of trouble, be "delivered over to Satan (the adversary) for the destruction of the flesh (which they would not willingly crucify) that the spirit may be saved." They love the present world, to some extent, therefore do not overcome it. But Jesus, who became the surety for all believers, will not suffer the Divine nature begun in them to become extinct.

Oh, how great and loving is the plan of God. How grand the prospect of restitution for the world, to the likeness of perfect earthly man. But how much grander our hope of being elevated from this to the *"new creation."* Who would not lay aside every weight, and run with patience for the *prize* of our high calling in Christ Jesus.

CORRESPONDENTS' QUESTIONS

Bro. R.—In what sense do you consider Christ our substitute? Since you believe that when the Saints are made immortal they give up their flesh life as Christ gave up his, they needed no substitute. And since the sinner will die the second death it cannot be that he has a substitute.

Ans.—I seldom use the word *substitute* now because it does not occur in our English translation of the Bible, I prefer to use the Bible words *purchase* and *ransom* which mean exactly the same thing. All men were sinners through Adam's disobedience. The seeds of sin and its result *death* had been sown in our race and we daily became more weak and sinful. All must die, and the process—"*dying* thou shalt die" is in progress. There is no way by which we can *keep* ourselves alive, much less *make ourselves alive* when we become entirely dead. We can never justify ourselves to life, consequently can never live again.

At this juncture Jesus steps in—Does he set aside the Father's law which had condemned all the sinful race to death? No, but recognizing death as the righteous penalty of sin, he paid that penalty for us. Being "without sin," "holy," "undefiled," he was not liable to the penalty of sin—death. He had a perfect right to continue his earthly life forever; but instead he gave it for i. e. instead of ours that had been forfeited. So that now God can give back perfect natural life to the whole race, and he declares that he will do so in His "due time." Thus did Jesus make himself "a propitiation"—[satisfaction] for *our* sins, and not for ours only, but also for the sins of the whole world, so that, as *death* passed upon all the human race through Adam, life is to be restored to all in "the times of restitution of all things," because Jesus Christ "gave himself *a ransom* for all men."

Jesus informs His church of the purchase and tells them that soon all will be restored, but offers to admit them to the *Spiritual* plane of life if they will now freely give up the natural life—make a sacrifice of it. They could not offer *a sacrifice* of their natural life until it was purchased for them, because they were already dead. Jesus purchased our lives, then hands them to us saying: Do what you wish with them—here is the great prize, if you crucify yourselves. And we do so gladly for the prize set before us in the Gospel—For ye were bought with a price, even the precious blood of Christ.

What about the sinner who will die the second death? We answer the fact that he dies the *second* death on account of his *own* sins is clear proof that he must have been ransomed from the *first* death, the result of Adam's sin.

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IMPORTANCE OF BAPTISM

[See revision of this article in issue of December, 1881.]

Before considering what constitutes Scriptural baptism, let us inquire whether it is essential. We have no hesitation in saying that it is indispensable, and that no one will have a part in the "little flock" or be of "The bride, the Lamb's wife" who has not been baptized. Further, we have scriptural proof that *all* who are baptized shall be saved, that all such shall be in the "first resurrection." Let us hear Jesus' words —"He that believeth and is baptized *shall be saved.*" But Paul is yet more explicit and says: [Rom. 6:3-8.] "For if we have been planted together in the likeness of his death *we shall also be in the likeness of his resurrection.*" Notice that the subject is baptism; and that there is not an if, nor a but, nor any other contingency mentioned than *baptism.* How important then that we know what it is and understand *how* it should be performed.

The meaning of the Greek word *Baptizo* is to bury, immerse, cover up, submerge. Now apply this significance to the word *baptized;* then associate it with yourself and you find that *you* are to be buried or submerged. But into what are we to be immersed—into water? No, we answer: Paul tells us that those who are really baptized "were baptized into Jesus Christ." The true baptism then is to be *submerged,* covered up, or immersed into Christ. If immersed into Christ we lose ourselves; we will no longer do our *own will* or way, for that *will* is buried. We have a *new* will or mind; it is the mind of Christ. "Let the same mind be in you which was also in Christ Jesus." If we have been baptized into Christ it is that we may be members of *His body,* the church. And since "He is the head of the body, the church," [Col. 1:18] it follows that the only controlling authority for those who are members of that body is the will of Christ Jesus the *head.* This is complete immersion into Christ, and who will doubt that if *thus* dead to self and the world and alive only as a member of his body, obeying no will but that of "the head," we say who can doubt, that if thus immersed we shall be in his likeness in the resurrection; that if we thus know him we shall also know the power of his resurrection. [Phil. 3:01.]

But, by what means can one become thus immersed into Christ? Shall we be baptized into Christ by being immersed in water? Not at all—thousands are so immersed who will not to be *in his likeness in the resurrection.* Let us ask Paul into what we must be immersed. He answers (Rom. vi. 3.) "Know ye not that so many of us as were baptized into Jesus Christ were *baptized into his death?*"

Ah yes; It is a difficult matter to attain to the prize of our high calling. While many, "a great company (Rev. vii, 15.) shall stand before the throne in glory, only "*the body*" of overcomers are to sit with him " in the throne." Rev. iii. 21. It is only Him that overcometh that "shall inherit all things" and be "*joint-heir* with Jesus." Not to the "great company" of "the *household* of faith" is the promise of the kingdom given, but to the "*first-born*" of the heavenly family—Jesus the head, the "church of the first-born" the body. To this first-born is the promise made: "Fear not, *little flock;* it is your Father's good pleasure to *give you the kingdom.*"

This is the *prize* and all christians are in the race course. All christians in the race shall be saved and shall ultimately reach the goal, if they continue in this pathway. They will all ultimately reach the completeness of the "Divine nature," but it requires the putting forth of every effort in the race if we would win the *prize* and be found *in Him* as members of the body of the first-born and "heirs of all things." Therefore Paul exhorts [not the world, but christians] to "so run that we may obtain" [the *prize* of our high calling]. "Let us lay aside every weight and the sin that doth so easily beset and run with patience the race set before us." They that *so run*

shall win the prize—be the Bride—the body. They that run but do not *so run* as to win, "suffer loss," the loss of the prize which they would have obtained had they been willing to "lay aside every weight." They shall suffer loss but themselves shall be saved so as by fire. [Coming through "the great tribulation."] Their lives shall be saved but their work shall suffer loss. [1 Cor. iii. 15].

Yes, beloved, it is a prize such as never before and never again will be offered and what wonder if it is very difficult of attainment—if it be "Through much tribulation shall ye enter the kingdom." By being baptized into *his death*, we are to be members of his body, "therefore we are buried with him by baptism into death." But what is it to thus die *his death?* Is it simply to put "away the *filth* of the flesh," that is to deny ourselves only such things as are sinful? No, that would not be "being made conformable to *his death*." "In Him [Jesus] was no sin," consequently he could not put to death a sinful nature. But while his nature was pure and his every desire was to do things right and proper for him as a perfect man, yet he yielded his rights and will as a natural man for us. For instance as a holy undefiled one he had a right to seek his own ease and pleasure; but instead of so doing he was moved with compassion toward the people and went about spending his life for the sinner's benefit, taking our infirmities and bearing our sicknesses, and on more than one occasion he might have said: "Virtue [power, vitality] is gone out of me."

Yes he went about doing good spending his perfect life powers for the good of sinners because he was full to overflowing of the *perfect love*. Finally after having thus shared our sorrows and our griefs, He bought us and paid the price of sin [death] for us, that we sinners might be accounted righteous, and therefore have again the right to live. This was the great, grand, culminating expression he gave of his love: When he gave the life upon which sin and death had no claim in order that, in due time the race should go free, from sin and from death by a resurrection to perfect life. Surely he might have kept this life which he gave. It was not like ours, forfeited: as he himself testified: "No man taketh it from me; I lay it down myself"—Even now I could ask the Father and he would give me more than twelve legions of angels. But these things to which he had a perfect right he gave up freely.

Now it is his death, that we are to be conformed to. True it will include the giving up of the sins or "filth of the flesh," and the "denying of ungodly lusts," etc., but, thus far it is simply *duty*. You only give up things you never had a right to, there is no *sacrifice* in it. If we would be made conformable unto his death, it must be by the giving up of things not sinful and to which you have a *right*, as men. Jesus did not his own will, but the will of Him that sent him, and we should "Let the same mind be in us which was also in Christ Jesus our Lord." The Father's will as *done* in Christ Jesus was the giving up of natural things, and comforts, and life *on account* of sin in the world. Sin and sufferings are still in the world and the disciples of Jesus most willing to "spend and be spent," to "labor and suffer reproach," making "himself of no reputation," such a disciple most closely follows Him "who has set us an example that we should walk in His footsteps."

When asked of the two disciples whether they might sit on the right and left hand in the kingdom he answered: "Ye know not what ye ask; are ye able to drink of the cup that I shall drink of, and to be *baptized* with the baptism that I am [to be] baptized with?" Jesus shows what cup he meant when in the garden he exclaimed, "Father, *if possible*, let this cup pass from me." He shows the baptism referred to also, that it was not the baptism of John in Jordan, but of *death* when he says, "I have a baptism to be baptized with and how am I straitened until it is accomplished."

Such, baptized into Christ's death will not make earthly ease and comfort their aim, but will seek to "do good unto all men as they have opportunity especially to the household of faith." Their self-denial and God-likeness will seek to benefit and lift up the physical man, and how much more will it lead to self-sacrifice in order that others may be helped on to the *divine life*. Thus it was that the apostles spent themselves that they might declare "the unsearchable riches of Christ." It was for this cause that Paul says: "I now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." Jesus left a measure of suffering, etc., for his church as his body to complete, or fill up, and Paul was zealous to bear as much of it as possible. Glorious ambition to spend his life in bearing the glad tidings of the "High calling" to those who would receive it. This is the ambition which Jesus both exemplified and commended, saying, "He that would be greatest among you let him become *servant* of all."

If we thus live a *divine* life and crucify and ignore the natural life, we shall be considered "a peculiar people zealous of good works," and we will thus be so very different from the ideas of the natural man; that we must needs remember Jesus' words—"Marvel not if the world hate you, ye know that it hated me before it hated you." "The disciple is not above his Lord." "If any man will be my disciple let him *deny himself* and take up his cross and *follow me*." Self-denial means much, and will never be experienced except as we crucify the human nature with its affections and desires.

We see what it is to be baptized into Jesus' death. Let us inquire whether it is an instantaneous act performed when we first come to Christ and seek admission into "*the body*" or a life work? We answer it is both.

When we first come to God through Jesus we covenant with Him that we will take up our cross and follow him through evil and good report, whether it brings the favor or frown of our fellows. Jesus tells us it means the loss of the friendship of the world, the gain of the friendship of God, the loss of worldly honor, the gain of heavenly honor, the loss of earthly life and earthly nature, the gain of the divine nature and the divine image—a spiritual body like unto Christ's glorious body. He illustrated his teaching on the night he was betrayed. He took bread and brake, saying, This is my body broken for you, eat ye all of it. The bread symbolized Jesus as the truth. "I am the truth"—"the heavenly manna." After supper he took the cup of wine saying, This is my blood of the new covenant shed for many for the remission of sins; drink ye all of it. The wine symbolizes the blood; and after we have tasted of the *truth* (bread) and seen that the Lord is gracious He says, Here is the cup of my sufferings and death, drink ye all of it—you must share this cup of sufferings if you would share my glory. "Yes," says Paul "If we suffer with him we shall also be glorified together."

This covenant of death we make with God when we first come to Him; and He says He will, from the moment of covenant forward, *reckon us* dead indeed to the world and sin, although the entire life is to be a time of *crucifying*, or putting to death up to the time we die actually. God's part of the covenant is, that these who thus die shall have part of the divine nature, and from the moment we make this covenant, He seals it by giving us the Holy Spirit as a guide and comforter; which is an earnest of our inheritance, which full inheritance we shall receive when all the "little flock" have crucified themselves. Notice then that we first covenant to die, etc., and then receive of the Spirit's begetting power giving us spiritual life, whereby we can carry out our part of the covenant.

But as crucifying is a lingering death, so our dying is well expressed thus: It is hard to die in any sense, but it is especially hard to be dead to the world, its opinions, pleasures and wishes, while still in it. In the world but not of it. Separate from sinners. Often will we need to "look unto Jesus the author (and soon to be) the finisher of our *faith*." We will often need, as Paul said, to "consider Him who endured such contradiction (opposition) of sinners against himself lest (we) be weary and faint in mind." "Be not weary of well-doing, for in due time we shall reap if we faint not."

No words that we can use can express so forcibly as do Paul's, the necessity of this immersion into Christ's death. "What things were gain to me, those I counted loss for Christ. [Paul was fitted for a high social and political position, both by birth and education.] Yea, doubtless I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win [a position in the body of] Christ, and be found in him," covered with the righteousness of faith. "That I may know him and the power of his resurrection—(experience the same resurrection as Jesus to a spiritual body and immortal life—the first resurrection) and the fellowship of *his sufferings*, being made conformable unto his *death*, if by any means I might attain unto THE (first) resurrection." (Phil. iii. 8-11.) "For if we have been planted together in the likeness of his death we shall be also in the likeness of His resurrection." (Rom. vi., 5.)

But while the above mentioned is beyond question the essential baptism, was there not a baptism into water enjoined also and as a type? Assuredly there is. When the new hearers had heard of Jesus' death for them, and of their high calling to share it with him, and afterwards to share his glory, they made the covenant with God and gave outward expression to it by the beautifully expressive type of being buried in water, and said by the act we die to the world and earthly conditions and rise to "walk not after the flesh but after the spirit."

"I rise to walk in heavens own light,
Above the world and sin,
With heart made pure and garment white
And Christ enthroned within."

The ordinance of water baptism is so beautifully expressive of our hope and covenant, that if there was no divine injunction as to its performance, *as there is*, we should still feel it a privilege to show forth and illustrate our planting (burying) together in the likeness of his death and our expectation of being in his likeness in the resurrection.

When Cornelius had received the Holy Spirit Peter inquired, Can any man forbid water that these should be immersed? And so we ask, Who can say aught against *water* being thus used as a type of our death? And we might put the question in another form for some: Can any man refuse to thus show forth his death if he has *indeed died* to the world? We think not. That which hinders many in the public illustration of the death they profess is we fear, generally *pride*, fear of mental or uttered reproach of fellow disciples and of the world. But dear fellow disciple reflect that these objections to water baptism indicate that the true essential baptism has never fully taken place. You may be partly dead, and have given up part of your own will, but when fully crucified you will say with Him, "I *delight* to do thy will, O Lord." I count all things but loss and dross that I may win Christ—the great prize.

Let us, dearly beloved, live up to our covenant, and not only bury ourselves and our wills in Christ's, but also *keep our bodies under*—dying daily until fully delivered into the blessed kingdom—which deliverance we believe to be so very nigh at hand.

THE WAITING VIRGIN

From Zion's watch tower gazing,
Christ's Bride perceives the morn,
Her eyes to heaven raising,
She heeds not Satan's scorn.

The smell of precious ointment
Floats on the balmy breeze,
The signs of Christ's appointment
In all around she sees.

Anon with earnest longing,
She looks across the plain,
Where rosy light is dawning,
And tunes her plaintive strain.

"I know not now the moment
When Thou, dear Lord, shalt come,
But, with the wedding garment,
I wait for my sweet Home.

"Not through the grave's dark portal
May I be called, dear Lord;
But close e'en here this mortal
By Thine immortal word."

Still of her Bridegroom sueing,
In soft low tones she speaks;
He listens to her wooing,
And answers while she seeks.

"Cease now, my spouse, from weeping;
Thy loved one, like a hart,
O'er hills and mountains leaping,
Shall cause thy foes to start.

"The morn of thy salvation
E'en now bright gilds the sky,
Through every tribe and nation
My heralds swiftly fly.

"The bridal song is swelling,
The guests are gathering fast;
Angelic hosts are telling
That life's battle's won at last."

—"*M. J.*," *Princeton, N. J.*

"THE CHRIST OF GOD"

The word Christ or *Kristos* is a Greek word introduced into our English language but not *translated* into it. Its translation or meaning is ANOINTED.

"Unto us a child is born," etc., and "They shall call his name Jesus." The name Jesus means Deliverer or Saviour, and the child was called in view of a work he was to do; for we are told, "He *shall* save His people from their sins." Jesus was always His name, but from the time of His baptism, when the Holy Ghost descended upon Him and anointed Him as the High Priest preparatory to His making "The sin-offering" on the cross and thus accomplishing what is indicated in His *name* Jesus (viz.: saving his people from their sins.) From the time (baptism) that God thus "*anointed* him with the oil of gladness above his fellows," his *title* has been "The anointed" —Jesus "the *Christ* (anointed) of God." Luke ix., 20.

Jesus was frequently called by this *title* instead of by his name; as English people oftenest speak of their sovereign as "the Queen" instead of calling her by her name—*Victoria.*

But, as Jesus was in God's plan as the *anointed one* before the foundation of the world, so too the church of Christ was recognized in the same plan, that is, God purposed to take out of the world a "little flock" whom he purposed raising up above the condition of the *perfect human* nature, to make them "partakers of the *Divine nature.*" The relationship of Jesus towards these is that of "*Head* over all, God blessed forever." For he hath given him to be head over *the church* (of the first-born), which is His body. As Jesus was foreordained to be *the anointed one*, so we also were chosen to the same anointing of the spirit as members in his body and under him as our head. And so we read: (Eph. i., 3) "God hath blessed us with all spiritual blessings *in Christ* according as He hath chosen us *in Him* before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ, to himself . . . . where he hath made us accepted *in the beloved.*" (See also vs. 20-23.) Again (Rom. viii., 29), "Whom He did foreknow he also did predestinate to be conformed to the image of His Son, that He (head and body) might be the *first-born* (heir) among many brethren."

God's plan of saving *the world* by a "restitution of all things" waits until first this bride of Jesus—these members of the spirit-anointed body shall be gathered out from the world according to His purpose. God's intention being to display to the world his wonderful and mighty "love wherewith he loved us" as we read (Eph. ii., 7.) "He hath raised us up together . . . . in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace (favor) in His kindness toward us in Christ Jesus," for we are "elect according to the foreknowledge of God the Father through sanctification (setting apart) of the Spirit unto obedience and sprinkling of the blood of Jesus Christ."(1 Pet. i., 2.) This shows us that the election is not an arbitrary one. God elected first that Jesus should taste death for us, thus releasing us from death. Second, that the knowledge of this redemption should be declared. Third, that those who believed the proclamation should be invited or called to become "partakers of the Divine nature," "heirs of God, joint heirs with Jesus Christ their Lord, if so be that they suffer (death) with him that they might be also glorified together." (Rom. viii., 17.) His purpose being that when this "promised seed" is developed in, through, or by it "all the families of the earth shall be blessed." [Gal. iii., 29.] The seed is to crush the serpent's head [Rom. xvi., 20] thus destroying evil and bringing about "the restitution of all things."

To be thus a part of "*The Seed*," "*The Christ*," we must see to it that we comply with the conditions [suffer death with Him if we would be found *in Him*] thus making our calling and election sure. We make sure of our being part of the elect company by obedience to the call: for "They that are with Him are called, and chosen and faithful." [Rev. xvii., 14.] Being *faithful* to the call insures our position among the chosen. They that "follow the Lamb whithersoever He goeth" in the future, are the same that bend every power and lay aside every weight to "walk in His footsteps" here.

A beautiful illustration of our oneness with Jesus, as members of the anointing of Aaron as high-priest: All of the anointing oil [type of the Holy Spirit,] was poured upon the *head;* the under priests stood by their heads covered with

bonnets (Lev. vii. 13.) indicating thereby, that they were not the *head*. Aaron who stood with uncovered head, was the head of their priesthood. They took part in the ceremony and were anointed symbolically in him as members of His body. for the oil poured on the head ran down over the members of the body, as we read, (Psal. cxxxiii. 2.) "It ran down the beard even Aaron's beard; that went down to the skirts of the garments." So we who claim not to be the head but members in Christ's body receive full anointing by the same spirit. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, *so also is Christ*, for by one spirit are we all baptised into one body." 1 Cor. xii, 12. "As many of you as were baptised into Christ were baptised into his death." Rom. vi.

Our oneness with Jesus as members of *the* Christ—anointed body—may be clearly illustrated by the figure of the pyramid:

The topstone is a perfect pyramid of itself. Other stones may be built under it; and if built in exact harmony with all the characteristic lines of the topstone the whole mass will be a perfect pyramid. How beautifully this illustrates our position as members of "The Seed," "The Christ. Joined to, and perfectly in harmony with our head we are perfect; separated from him we are nothing.

Jesus the perfect one has been highly exalted, and now we present ourselves to him that we may be formed and shaped according to his example that we may be built up as a building of God. In an ordinary building there is no "*chief* corner-stone," but in our building there is *one* chief corner-stone the "*top-stone*" as it is written, "Behold I lay in Zion a chief corner-stone, elect, precious"—"to whom coming as unto a living stone . . . . ye also as lively (living) stones are built up a spiritual house an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." 1 Pet. ii. 4-6. And very soon we trust the union between Jesus and the body will be complete; as expressed by the prophet: "He shall bring forth the head-stone thereof with shoutings, Grace unto it."

And dearly beloved, many blows and much polishing must we have, much transforming we must undergo, and much conforming unto his example under the direction of the great Master builder; and in order to have the ability and ideality of the builder displayed in us we will need to see that we have no cross grained will of ours to oppose or thwart his will being done in us; We must be very childlike and humble—"Be clothed with humility, for God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God that he may exalt you in due time."—1 Pet. v. 6.

THE REPULSIONS OF CHRISTIANITY

We dwell much upon the attractions of Christianity, but rarely stop to think that it may also have repulsions which are vitally necessary to its purity and permanence. If the church of Christ draws to herself that which she cannot assimilate to herself, her life is at once imperiled; for the body of believers must be at one with itself, though it be at war with the world. Its purity and its power depend first of all upon its unity. So that if perchance the church shall attract men without at the same time transforming them; if she shall attach them to her membership without assimilating them to her life, she has only weakened herself by her increase, and diminished herself by her additions. It is a hard and ungracious saying then, to declare that the church of God in the world must be able to repel as well as to attract?

NATURE IS AN AUSTERE TEACHER

on this point. She has given to the rose its exquisite fragrance, but she has also armed it with thorns, so that while the delicious odors attract, these little sentinels stand guard with their drawn bayonets to defend the flower, which is endangered by its very beauty and sweetness. And the church of Christ has too much of loveliness and excellence to be trusted on earth without defences. Hypocrites will hide under her beautiful garments; covetous men will make gain of her godliness; pleasure-seekers will turn the grace of God, which she offers, into lasciviousness, and the avaricious will make merchandise out of her pearl of great price, unless her outward attractiveness is guarded by some counter defences. "The Bride of Christ," has the church with wonderful honor been named. And think you that the Heavenly Bridegroom would leave her in this world without endowing her with that stern chastity of holiness, and that native aversion to impurity which should be her defence against such as would betray her? "The king's daughter is all glorious within; her clothing is of wrought gold. So shall she be brought unto the king in raiment of needle-work." But "*as the lily among thorns* so is my beloved among the daughters." The beauty of Christ's church is guarded by the asperity of her discipline. Her graces are hedged about with self-denial; her gifts are compassed with crosses and her triumphs are crowned with thorns. This is her only safety from such as might otherwise be won to her only to waste and dishonor her.

SANCTITY OF LIFE AND CHARACTER

which Christ requires in his church is her most powerful defence. It is her native chastity that constitutes her truest safeguard. Nothing is so severe as purity; nothing so effectually repels the familiarities of the wicked. We think to fence the fold of God with guards and restrictions so that the unsanctified and the unclean may not come in. This is a confession of weakness and frailty. The holy virgin of the Lord has been endowed with a native purity which is her true shield and defence, What means the Scripture when it commands us to stand, "having on the *breastplate of righteousness*"? Is it not an intimation of that which all experience verifies, that righteousness is the strongest repellant of wickedness and corruption which the soul can wear? You say that purity shrinks from contact with impurity; but remember that this aversion is mutual. Uncleanness recoils from purity; it sinks abashed from its presence as the wild beast cowers and quails before the imperial eye of a fearless man. I am not theorizing on this point. Ungodly men have confessed to a discomfort amounting almost to torture which the enforced association with the good and holy has produced. It is said that if we live in the same luxury, and dress with the same extravagance, and drift in the same tides of fashion; if we seek wealth with the same greed, and pursue pleasure with the same fondness, and love society with the same devotion; and if with all this we are popular preachers and eminent Christians, and zealous churchmen, we shall win multitudes to our faith. We shall have made men think well of themselves, by these cordial affiliations, which is the surest step to making them think well of us and of our church. And so we have won them.

But alas! what have we done? We have gained them by being ourselves "conformed to this world," instead of by their being "transformed by the renewing of their minds." We have brought them into the church by lowering its fellowship to them, instead of by raising them to its fellowship.

The church that is holy is armed with a perpetual decree of excision against the hypocritical and profane and unclean. It says to the worldly and ungodly and impure: "Stand by thyself; come not near to me, for I am holier than thou"—words which are most improper for any man to speak with his lips; but most honorable for the church to express by her silent, unconscious example. Do I speak coldly and harshly of the relations of Christians to the world—as though it were their principal care to keep aloof from it, or if touching it by enforced association, to gather up their garments, lest they be defiled by its contact? God forbid that I should so think. "This man receiveth sinners and eateth with them," is the blessed tribute which was paid to Jesus Christ, by his enemies. If we at all bear his character and do his work we shall be like him in this respect.

Or take another exhortation of Scripture. "Let us put on *the armor of light*." Here light is made the Christian's shield—light whose beams search into every nook and corner of earth's impurity and yet contract no defilement; absorbing from everything the clear crystal water, but rejecting every particle of uncleanness—attracting always, but always rebuking. These, O church, are thy weapons of defence and conquest.

Then again, we find in the *doctrines* and invitations of the gospel just that mingling of tenderness and sternness which is calculated to draw men *from* their sins instead of drawing them *in* their sins. "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and, "If any man will come after me, let him deny himself and take up his cross and follow me." What worldling is likely to run hastily after Christ in obedience to such a summons? What disciple is likely to be captured with such an invitation before his heart is really won? There is the check of rigid exaction in Christ's calls, as well as the allurements of gracious love; so that while men are drawn, they may not be hurried into an impulsive, premature profession.

Have you thought to analyze the attraction of Christ's cross, to see how strongly this principle holds there? "And I, if I be lifted up from the earth, will draw all men unto me," says Jesus. But what is it that is thus set forth as the central attraction of Christianity? The most repulsive object on which the *natural man* can look—

CHRIST CRUCIFIED:

"unto the Jews a stumbling-block, and unto the Greeks foolishness." Draw men it will, as long as there is a sinner sighing for pardon, or a penitent seeking peace; draw men it will, when they have guilt to be cleansed, and burdens to be lifted, and stains to be washed. But it will draw not one through his æsthetic tastes, or his sense of the beautiful, or his poetic sentiment. There *is* a cross which can do so: that jeweled and exquisitely carved adornment which hangs upon the neck of beauty—that cross wrought with diamonds and robbed of its *"offence,"*

"Which Jews might kiss and infidels adore"—

that can attract men without converting them. And who knows what evil it has done to men's souls on this account—this cross in which beauty culminates and ignominy utterly disappears. How it has filled eyes with its charms which have thereby been cut off from beholding "the Lamb of God that *taketh away the sin* of the world;" how it has helped to substitute sentiment for faith, and poetic feeling for godly sorrow, and the crucifix for the Crucified. You see what the true cross of Christ did when Peter held it up on the day of Pentecost. It wrought intense conviction as it showed men what their sin had done. Its nails seemed to be plucked out and driven into the breasts of the multitude, till being "pricked in their hearts" they cried out: "Men and brethren, what shall we do?" And then it brought peace as quickly as it had brought contrition, when it was made known that this Crucified One had "borne their sins in his own body on the tree." This is the attraction of that cross which is ordained to be the power of God unto salvation to every one that believeth. It is an attraction which pierces while it draws, and wounds while it wins, and thus proves a worthy instrument of God's electing love. And we have seen in the history of the church what the spurious cross could do; as for example, when the monks went forth among our ancestors in Britain to win them to Christianity. The crucifix was lifted high; it was supplemented by all the pomps and splendors of an imposing ritual; chants were poured forth, censers were waved, bodies were prostrated, and thousands in a day gave in their allegiance to the new religion. But it was the senses that were won, not the hearts; and baptized pagans were brought into the church only to paganize Christianity. This is an illustration of the evil that always comes of magnifying the attractions of the cross while diminishing its wholesome repulsions.

And the same law holds in regard to all the institutions of Christianity. Its baptism is described as a "burial with Christ," a "baptism into death;" so that he who submits to it must in spirit become like his Lord, "obedient unto death, even the death of the cross." Its sacrament of fellowship is "a communion of the blood of Christ," and "a communion of the body of Christ"—expressions from which the *natural* man has always revolted. Its worship is required to be "in spirit and in truth;" its music the "sacrifices of praise;" its gospel the "foolishness of preaching," its example before the world "in simplicity and godly sincerity." Enough here surely to temper the inducements of Christianity! But this is evidently according to the divine plan—that the gospel should act upon men by an elective affinity, winning their faith but offending their pride; constraining the sincere by their love of Christ, but testing the superficial with the searching question of Christ, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?"

"My brethren, we are living in a time when men are

BENT ON MAKING A LUXURY OF RELIGION.

They demand that our doctrine shall be pleasant, our worship refined and artistic, our ordinances beautiful and alluring. No "bitter herbs" must be upon our tables as we keep our passover; no heavy crosses must be laid upon our shoulders as we follow Christ.

"Shall we "preach Christ crucified in a crucified style"—putting the nail through those refinements of reason that so often cover up the *blood of expiation*, and pressing the thorns into that intellectual pride which would soften *propitiation* to a mortal influence? Shall we be content with that plainness in worship, and strive for that holiness of life, which can commend Christ while humbling us, and gain men's hearts though offending their tastes? Oh, ungracious calling, that we must displease the world when we might perchance delight it, and turn its impatient gaze upon its sins, when we might rivet its admiration on ourselves! But so long as good and evil are in the world, grace and severity must be in our lives and our doctrines. Wonderful is that high commendation of the Son of God—"Thou hast loved righteousness *and hated iniquity*, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—(Extracts from a sermon by Rev. A. J. Gordon, D. D., in *Messiah's Herald.*)

NUMBER SEVEN

(CONTINUED.)

There are seven petitions in what is commonly called the "Lord's prayer"—more properly the prayer He taught His disciples. Matt vi. 9-13. This prayer, so brief and so expressive of human wants, is based on the sacred number which we have found underlying so many things in God's plan. Does not this fact show that the mind which invented this prayer, so to speak, knew that principle? It is to us an additional evidence of the inspiration of the Bible. Our Lord Jesus spoke from His own Divine fullness, "I am the Truth"—and hence in harmony with human wants.

The central petition in this remarkable prayer is, "Give us this day our daily bread." This doubtless includes both natural and spiritual bread. It is as certain that we need spiritual bread—the truth—constantly, in order that our spiritual life be sustained, as that we need natural bread daily to sustain our physical life. In this as in almost everything else in the Bible the natural represents the spiritual. Hence Jesus could say both, "I am the Truth" and "I am the true Bread which came down from heaven." Truth is to the spiritual life as bread is to the natural life, hence: "Man shall not live by bread alone, but by *every word* that proceedeth out of the mouth of God." Matt. iv. 4. (If, as some would have us believe, Jesus while here in the flesh, was nothing but a man, having left His Divine nature and life, will some one tell us how He could truly say I came down from heaven?) (If His flesh came down from heaven, then we all came down from heaven.)

In a preceding chapter we saw that Joseph was a type of Christ as the bread-giver, and also that there were seven years of plenty followed by seven years of famine, or what would have been famine had it not been for the abundance in the storehouse. Since that was written it occurs to us that those two periods of seven, express typically the relation between the Jewish and Gospel dispensations. This new thought—new to us—looks very clear and beautiful and tends to confirm our faith in the equality and parallelism of the Two Dispensations.

Where do we get our spiritual food during the Gospel dispensation, but from the full storehouse of the Old Testament? The Jewish age was emphatically a period of direct communication from God. All the Old Testament was written during that age. The gospel in all its glorious fullness, is contained in the types and prophecies of the Old Testament. The New Testament is but the development and fulfillment of the Old. Christ and the Apostles quoted from and applied the teachings of the Old Testament. The New was in the Old as the kernel in the shell, or as the light is in the oil before it is burned. The burning is the process of *bringing out* the light. The work of the Holy Spirit as Christ's representative has been to bring out from the rich storehouse the treasures of wisdom and knowledge. Not all at once, nor all to one person, has the truth been unfolded, but to the church in its varied capacities, and as meat in due season.

The want of these direct communications and of visible angelic ministrations has made the Gospel age emphatically one of faith, and it would have been, like the second seven, a period of famine, had it not been for the full stores *laid up* for us by our Joseph—Christ the Bread Giver. How very wise His provisions, and how precious the constant, daily, supply!

As human wants are expressed in seven petitions, so Christian character is comprehended in seven graces added to faith. II Pet. 1, 5-7. This language is addressed to Christians, as shown by the exhortation to *add to faith.* Faith is fundamental, and these graces are as the *house* of Wisdom built upon it. "Wisdom hath builded her house, she hath hewn out her *seven pillars.*" Prov. ix. 1. Pillars are not only for beauty but for strength. "If ye do these things ye shall never *fall.*" "*Without* faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is the rewarder of them that *diligently* seek Him." Heb. xi. 6. Peter says to those who have faith, "Besides this, giving all *diligence*, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." By comparing Paul's and Peter's statements above, it will be seen that diligently to *seek*

and *come to God* is to build this house of Wisdom, and so form a character like God, or grow up into Christ our Head in all things; and it will be seen also, by reading the context that the reward, of the *abundant* entrance is to him who thus builds.

We have been surprised at times by a statement of a Christian brother, something like the following: "If you expect to gain the high calling on account of *character* you will be greatly disappointed." This statement, we believe, has a worse meaning and *influence* than he who wrote it supposed. Had it been said, "If you expect to form such a character out of Christ you will be greatly deceived," we would have said a hearty AMEN. But from Peter's statement and the general teaching of the New Testament, it is evident that the *object* of union with Christ is that we bring forth fruit unto holiness; and we may safely say that whoever expects to have a part in the high calling of God *without* character will be greatly disappointed. And we firmly believe that the writer above referred to would agree to this.

Men are sometimes led to make statements in the heat of an argument, the legitimate effects of which they would reject. Their hearts in such cases are better than their statements. But when the doctrine of holiness is *obscured* by such statements, then the Lord gives a fullness of expression to this subject by His Spirit, enabling us to defend the truth and ourselves against the wiles of the Devil. And we are justified, for the sake of the flock of God who are in danger, in contending for the truth.

See how emphatic Peter is upon this point. "If these things be in you and abound, *they* make you that ye shall neither be *barren* nor *unfruitful* in the knowledge of the Lord Jesus Christ" Verse 8. As much as to say though we have the knowledge, yet lacking these we will be both barren and unfruitful. "He that lacketh these things is blind, and cannot see afar off, and hath *forgotten* that he was purged from his old sins." Verse 9.

The doctrine of the forgiveness of sin is made very prominent in the Bible, and is a strong motive to a holy life. He that is conscious of being forgiven much loveth much; hence the danger of *forgetting* it, and of falling into the idea that every one must suffer the full penalty for his own sins. The Psalmist says "Bless the Lord, O my soul! and forget not all his benefits; who forgiveth all thine iniquities," &c. Psa. ciii. 2-3. The very first great benefit is forgiveness of all our sins. According to Peter the *effect* of forgetting this is the neglect of the Christian graces. Hence he would put them in remembrance and says: "Wherefore the rather, brethren, give diligence [by adding these graces] to make your calling and *election sure;* for if ye do [add] these things ye shall never fall; for so an entrance shall be ministered unto you *abundantly* into the everlasting kingdom of our Lord Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of *these things*, though ye know them, and be established in the present truth." Peter did not consider it *enough* that his brethren should be established in the present truth, but in addition to that he would continually remind them of these things—the seven graces. We have here a good reason for our importunity on this theme, though unfortunately it may be distasteful to some. May the Spirit of truth help us to appreciate and to add these seven cardinal graces. J. H. P.

THE SIN AGAINST THE HOLY SPIRIT

What do you understand to be the sin against the Holy Spirit? is a question frequently asked by Christians and others, of those who are teaching that this is the *only* unpardonable sin.

It is a question which has puzzled many Christians, and they have had fears lest *they* would commit it, or were already guilty.

Jesus says: All *manner* of sins and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Spirit *shall* not be forgiven unto men.

And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Spirit, *it* shall not be forgiven him, neither in this world (age), neither in the world (age), to come. Matt. xii., 31, 32.

Those who oppose the idea of a future age of probation say the world to come was mentioned for the sake of *emphasis*.

Why speak of it in conection with this *one sin*, if *no* sins shall be forgiven in a future age?

The language would certainly be meaningless, were there not *two* ages, during which the Spirit does a work for the human family, making it possible for some to commit the sin which shall never be forgiven, in *each*. The Spirit is choosing a bride for Christ, during the *Gospel* age; at the *end* the marriage is consummated; and during the millennial age, the Spirit *and* the bride say come. Rev. xxii., 7.

The church as a chaste virgin espoused to Christ—2 Cor. xi., 2; is chosen through sanctification of the *Spirit* and belief of the *truth*. 2 Thess. ii., 18.

Jesus says: "If ye love me, keep my commandments, and I will pray the Father, and he shall give you *another* Comforter, that *he* may abide with you forever; even the Spirit of truth; whom the *world cannot* receive, because it seeth him not, neither *knoweth* him; but *ye* know him, for he dwelleth with you, and shall be in you."

"But the Comforter, which is the Holy Spirit, whom the Father will send in my name he shall *teach* you all things and bring all things to your remembrance, whatsoever I have said unto you." John xiv. 15, 16, 17, 26. "But when the Comforter is come, when I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John xv. 26.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his spirit; for the Spirit searcheth all things, yea, the deep things of God. . . . So the things of God knoweth no man, but the Spirit of God. 1 Cor. ii., 9-11.

Again, Jesus says: Nevertheless, I tell you the truth; it is expedient for you that *I* go away, for if I go not away the Comforter will not come unto you; but if I *depart*, I will send him unto you. Howbeit when he, the *Spirit* of *truth* is come, he will guide you into all truth. John xvi., 7-13. These work at Pentecost, where the *Comforter came*, after Jesus passages seem to teach, conclusively, that the Spirit *began* its went away; consequently does its work in the two ages referred to; also only those who have been made *partakers of*, and led, to some extent, at least, into truth, can commit the sin under consideration. Certainly it would seem that no one would claim that the Spirit has done so much for the great mass of the human race, during the gospel age, to say nothing of *previous* ages.

But a question involving a *forever*, we should expect to find very plainly stated and so we read: "*Leaving* the *principles* of the doctrine of Christ, let us go on unto perfection; not laying *again* the foundation of repentance from dead works; and of faith toward God; of the doctrine of baptisms; and of resurrection of the dead; and eternal judgment." (A broader foundation, surely, than most *Christians* build upon.) "And this will we do if God permit; for it is *impossible* for those who were once *enlightened*, and have *tasted* of the heavenly gift, and were *partakers* of the Holy Ghost, and tasted the good word of God, and the powers of the world to come; if they shall *fall away*, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. vi., 1-6.

It is positively certain that whatever of spiritual truth is received by anybody, it is by the help of the Spirit. "The *natural* man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he *know* them, because they are *spiritually* discerned." 1 Cor. ii., 14.

Paul says further: "Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is *Lord*, but by the Holy Ghost." 1 Cor. xii., 3.

Of course he means that no man can say so understandingly, from a scriptural standpoint. As has already been shown, the purpose for which the Spirit was given, was to lead into *truth;* the object of truth is to sanctify—set apart for a holy purpose. And this is the class who could sin against the Holy Ghost.

This conclusion is confirmed by another scripture, viz.: "If we sin wilfully after that we have received the knowledge of truth; there remaineth no more sacrifice for sins; but a certain fearful looking for of Judgment and fiery indignation: which shall devour the adversaries. He that despised —violated—Moses' law died without mercy under two or three witnesses; of how much *sorer* punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the *blood* of the *covenant*, wherewith he was *sanctified*, an unholy thing, and hath done despite—unto —insulted—the *Spirit* of *Grace*." Heb. x. 26-29. Peter says: For if after they have escaped the pollutions of the world through the *knowledge* of the Lord and Saviour Jesus Christ,

they are *again* entangled therein, and overcome, the latter end is *worse* with them than the beginning; for it had been *better* for them not to have *known* the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb: "The dog is turned to his own vomit again;" and, "The sow that was *washed* to her wallowing in the mire." 1 Pet. ii., 20-22.

Or as Paul says: "A fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

These passages give us a *part* of the *sorer* (*worse*) punishment; but not *all*. If that which we have heard from the beginning shall *remain* in you, ye also shall continue in the Son, and in the Father; and this is the *promise* that he hath promised us, even eternal life. 1 John ii., 24, 25.

But if any "fall away," or count the blood of the covenant, wherewith they were *sanctified*, an unholy thing, they will not receive the eternal life *promised;* but the *opposite*, eternal *death;* the *second death.*

There *is* a sin which is unto death; I do not say that ye shall pray for *it*. 1 Jno. v., 16. It has been shown that the "Gospel by Moses" shadows forth so many good things which were to come; will it seem surprising if we shall find the unpardonable sin typified also? It may be found that the "jots and tittles of Israelitish history, as well as of the law and prophets, have a meaning, and point to something."

The tribe of Levi, chosen to do the work of the tabernacle of the wilderness, represents the gospel church, chosen for the service of the "*true* tabernacle." The *other* tribes then must represent the *nations* to be blessed by the church, in a *future* age.

We find in Num. 16, an account of Korah and others of the tribe of Levi; and a company of men of renown, of the children of Israel, murmuring against God's commands, given through His servant Moses, and a *new thing* happened to them, different from the common lot of men: "And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods." Is it far-fetched, to claim that this was typical? Is not the "second death," which is the *end* of those who commit the "sin which is unto death," a different thing from that which happens to others? whether in this age, or in the age to come. They are *twice* dead, plucked by the root. Jude 12.

B. W. K.

ASCEND, BELOVED

Ascend, beloved, to the joy,
The festal day has come;
Tonight the Lamb doth feast his own,
Tonight he with his bride sits down.
Tonight puts on the spousal crown,
In the great upper room.

Ascend, beloved, to the love,
This is the day of days;
Tonight the bridal song is sung,
Tonight ten thousand harps are strung,
In sympathy with heart and tongue,
Unto the Lamb's high praise.

The festal lamps are lighting now,
In the great marriage hall;
By angel hands the board is spread,
By angel hands the sacred bread
Is on the golden table laid;
The King his own doth call.

Long, long deferred, now come at last,
The Lamb's glad wedding day;
The guests are gathering at the feasts,
The seats in heavenly order placed,
The royal throne above the rest—
How bright the new array.

Sorrow and sighing are no more;
The weeping hours are past,
Tonight the waiting will be done,
Tonight the wedding robe is on;
The glory and the joy begin,
The crown has come at last.

Without, within, is light, is light;
Around, above, is love;
We enter to go out no more;
We raise the song unsung before,
We doff the sackcloth that we wore,
For all is joy and love.

Ascend, beloved, to the life,
Our days of death are o'er;
Mortality has done its worst,
The fetters of the tomb are burst,
The last has now become the first,
Forever evermore.

Ascend, beloved, to the feast,
Make haste, the day has come;
Thrice blest are they the Lamb doth call
To share the heavenly festivals
In the new Salem's palace hall,
Our everlasting home.

[*Selected for "Watch Tower."*]

"OUR HIGH CALLING"

We are called to be saints (holy ones) for without holiness no man shall see the Lord. Also, we must crucify the *old man*, that thus we might destroy the body of sin, and henceforth not serve sin. We that are baptized into Christ, are baptized into His death . . . . and he that is dead is freed from sin. Even before we have succeeded in putting to death the flesh, if we do that we would not it is not us but sin that dwelleth in the flesh; for we delight in the law of God after the inner man; hence, when we have succeeded in crucifying the flesh and its lusts, we are freed from sin. The law of the mind wars with the law in our members until the former has completely overcome the latter. So long as we are carnally minded we are not subject to the law of God, and while we are in the flesh cannot please Him. If we live after the flesh we *shall die*. but if we through the spirit, do mortify the deeds of the body, we shall live. By crucifying the flesh, we become dead with Christ. During the crucifying we suffer with Him, that we may be also glorified together; and if we do not share in the sufferings, we have no right to expect to share in the *glory*. I know nothing else that could be filling up the sufferings of Christ which are behind, except the crucifixion of the flesh, and many will find that to cut off desire, is more painful than to cut off a right hand, but though it be as dear, we should do so if we would follow in the footsteps of Christ, and overcome as He overcame, and thus have a place on the Throne and reign with *Him*. We are to present our bodies a living sacrifice, holy acceptable unto God, which is our reasonable service. By the death of Christ we were justified to life natural. Now we have the chance of giving this life as a sacrifice and thus gaining a spiritual life, and as the latter is so much higher than the former, it is only reasonable service for us to accept the conditions.

It sems to be in God's plan that there are to be two lives. perfect natural and spiritual. The first we get by the death of Christ, the latter, by sacrificing or crucifying what he gave us; we *cannot have both*. We prize the former because the stepping stone to the latter, that is we value very highly that which Christ purchased for us by His death, because were it not that His death justifies us to the natural life, we would not have anything to give in order to gain the spiritual, but like Christ we are willing to give the natural to gain the other, for then we partake fully of the divine *nature*. This explains to us how many may be called and few chosen; also, narrow the way and few find it, and many shall strive to enter and not be able, because many do not crucify the flesh. We used to think that it was the degree of light that decided whether we belonged to the little flock or not, but now I am convinced that any who put to death the flesh, and present their bodies living sacrifices and *Holy*, will receive the spiritual body and share the glory of their Lord when the time *comes* and which we think is not far *distant*.

Paul says: "That I may know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death." He further says: "I am crucified with Christ, nevertheless I live; yet not I but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the son of God." Yes, friends, if we are truly Christ's, we have crucified the flesh with the affections and lusts, therefore, set your affections on things above . . . . for ye are dead (to this world), and your life is hid with Christ in God. For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh, hath ceased from sin. But rejoice inasmuch as ye are partakers of Christ's

sufferings, that when His glory shall be revealed ye may be glad also with exceeding joy. It is well worthy of notice that the glory is always associated with the sufferings. No cross, no crown, is true, for 'tis a faithful saying, that if we be dead with Him, we shall also live with Him; if we suffer, we shall also reign with Him. There are many apparently who do not see that we must die with Christ, if we would be one of the *Bride Company*. This fact we think is clearly brought out in Lev. xvi., as has been shown by Bro. Russell. Aaron was to offer a bullock for a sin offering. This bullock was for himself (or instead of himself) and for his house and represents the offering made by Jesus when He gave himself for the church and became the Saviour of His body. (Eph. v. 23-25.) The world does not seem to have been the object primarily in the death of Jesus, but the church. This we think is shown by the caution of Adam and Eve—Eve was taken from Adam and so the church is taken from Christ. The world of mankind came into existence from the uniting of those two, and when united God called their name *Adam*. It was in the two all died, and we can show that it will be in the Second Adam and Eve, all will be made alive. Paul in 1 Cor. xv. is speaking of death which came by man. But Eve was the instrument direct in their death, she must be included in the statement, "as in Adam all die," and if she is, the next, "so in Christ shall all be made alive," must include the church. The first two God called Adam, and they brought death and misery on the human family. The second pair God calls "The Christ or seed" (Gal. iii. 16-29) and they bring life and bless all nations of the earth. That the church is included in the sin offering which justifies the world to life is shown by the type.

Aaron was to take two goats from out the congregation for a sin offering. He was to cast lots upon them, and the one on which the Lord's lot fell, he was to offer for a sin offering. With this goat he was to do just as he had with the Bullock (verses 15-27). This goat was the sin offering for the people. Now we will turn to Heb., and see by the connection, if we cannot prove beyond a doubt that the goat is just as sure a type of the church as the Bullock was of *Jesus*. In the 9th chapter, where Paul, speaking of the patterns, says that the patterns of things in the heavens should be purified with these (that is by the blood of bulls and goats) but the heavenly things themselves with better sacrifices than these, it must here be noticed that the blood of the two animals is contrasted with the sacrifices, (plural) not sacrifice, which seems to include *Christ* and *church*.

But to be more sure let us look at Heb. xiii:11. For the bodies of those beasts (plural) whose blood is brought into the sanctuary by the High Priest for sin, are burned without the Camp. Let us go forth therefore, unto Him without the camp . . . . then there would be two without the camp, (He and us) just as there were two beasts taken without. Certainly then those two beasts represent Christ and the church. Hence the age of sacrifice and suffering continues all through the Gospel Age. And not until the last member has ceased to suffer will the suffering of Christ be completed. And so when the Prophets searched to know what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow, they referred to both Head and Body—*Christ* and the *Church*, which is His *body*. Surely, friends, ours is a "high calling," and while we bear about in the body the dying of the Lord Jesus, it is that the life also of Jesus might be made manifest in our mortal flesh, for we which live are always delivered unto death for *Jesus' sake*, and though the outward man perish the inward man is renewed day by day, and our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. Therefore, dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul (life) and humble yourselves under the mighty hand of God, that He may exalt you in due time. And while here may we like the Captain of our salvation be made perfect through suffering and thus be able to sympathize with others and then when glorified together with Jesus we shall reign with Him as Kings and Priests to rule and bless the world. Yes a King shall reign in righteousness and Princes rule in judgment and *Saviours* shall come up on *Mt. Zion*, when the kingdom is the *Lord's*.

A. D. J.

"IT IS WRITTEN AGAIN"

These words of our Saviour addressed to the tempter, suggest incidentally a very important lesson for all christians.

The devil in his assault upon Jesus had just quoted from the Scriptures, saying "It is written" thus and so. Very well, replies Jesus, suppose it is written as you say—"It is written *again*;" *i. e.*, the Scripture contains something else besides what you have quoted. From these words of our Lord, "It is *written again*," we gather a principle which ought to govern us in our doctrinal use of the Scripture. We cannot safely found either doctrine or practice on an isolated passage of Scripture. One passage cannot be interpreted independently of other Scripture. Here lies our only safety from the most monstrous errors. We must go, not to a solitary passage but to the whole Scripture to learn what is the will of God. There is a unity in the Scripture like the unity of the human body. One part balances another. One part requires another part to complete it. One portion of Scripture needs to be explained by other portions. When a man or a sect quotes an isolated passage as the basis of some absurd doctrine or practice, our reply must be. "It is written *again*." There are other Scriptures besides that which you have quoted and your Scripture must be interpreted in harmony with the remainder of the Scripture. You take a single passage of Scripture out of its connection, and give it a distorted use and claim that you have God's truth. But that is the way the devil uses Scripture. He would gladly acknowledge the authority of the Scripture if he could be permitted unrebuked to use it as he chose, and handle it deceitfully. Most of those errors which the church of Christ brands as heresies are simply one-sided truths. They are torn out of their connection with counter truths.

THE LOVE OF CHRIST

If ye keep my commandments ye shall abide in my love. (John xv. 10.)

It is true that God loves the world because He is Love, rather than because there is aught in them to call forth His love. It is also true that Christians are loved by both Father and Son in a special way. "He that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him." (John xiv., 21.)

God's love for the world is all embracing and powerful. There is no being so obscure and sin-blinded that he is not included in God's providence, even as he receives the free blessings of air and sunlight. That care will follow him until he is unshackled from sin and made to appreciate what has long been true. That none who will accept the responsibilities of life, are made in vain. The possession of life is pledge and proof that all are needed in God's economy.

The Lord illustrates in His dealings with men, the Saviour's commands to us. "Love your enemies, bless them that curse you; do good to them that hate you, and pray for them that despitefully use you and persecute you that ye may be the children of your Father which is in heaven." (Matt. v., 44.) Even some Christians overlook the fact that the Lord acts upon the principle that the best way to conquer an enemy is to convert him into a friend by kindness. They try to drive men to Christ to escape punishment. This is not the best motive, though it may sometimes succeed. The severest of all punishments was experienced by the Son of God to redeem men from the effects of sin. What heart can withstand the power of this truth when once realized?

A person's idea concerning God is a fair index of his relation toward God. "To the pure He will show himself pure, and to the froward He will show himself froward." (Ps. xviii., 26.)

Seen from afar, the Lord is clothed with terror and awfulness. A near approach changes the terror into worship. Those who see the Lord (He is manifest to those who love him, John xiv., 21, 23), yield to Him homage, and glory, and praise, because they cannot help it. Their hearts bow down before Him, as must the hearts of all who are once made to appreciate goodness, truth and perfectness. In turn He gives to them Fatherly love and pity.

The love of Christ is as the love of a bride-groom. It is typified in the story of Isaac and Rebecca, and of Jacob, and Rachael, and prophetically told in the Songs of Solomon.

The love of Christ is what unites Christians, for the marriage is the complete expression of union between not only Head and body but all the members of the body.

His love rewards our faithfulness. We have His fellowship

according to the degree of progress we have made in the path of life. That pathway is indeed holy, for His footsteps have pressed it. When He putteth forth His own sheep He goeth before them. However varied the experience of Christians may be, the Lord knows all about it, for He has felt the same, "yet without sin." Herein is that saying of His true: "I know my sheep and am known of mine." He knows us fully, we know Him in part, known as we progress, but when the journey is finished then shall we know even as also we are known. Let this truth encourage us to renewed effort, for each step in our progress will bring its own reward.

"If ye love me, keep my commandments." This precept is for the beginner in the journey; and no Christian will ever get beyond it. L. A. A.

ANSWERS TO CORRESPONDENTS' QUESTIONS

Ques.—Bro. Russell, please give your opinion of Jesus' words: "Every branch in me that beareth not fruit He taketh away." Jno. xv. Can it be that a truly regenerated soul will be lost?

Ans.—As expressed in article—"Restitution—for whom?"—in the August number, I believe that the *Divine* nature once imparted never ceases, except in those who commit the unpardonable sin counting "the blood of the covenant wherewith they were sanctified an unholy thing." Heb. x. 29. We answer your question then by saying: A truly regenerated soul who abides under the blood *never will be lost.* "His *seed* remaineth in him." Jesus is the great Shepherd and says of his sheep: "I will give unto them *eternal life;* and they shall *never perish,* neither shall any pluck them out of my hand." Jno. x. 28. Vs. 26, shows that all who *believe* are his sheep.

What shall we say then of the text "Every branch in me that beareth not fruit He taketh away." Simply this: Jesus is the vine [the head] we are the branches [the body]. The only calling held out before us now, as we come to God is, to join the vine, become members of the "*body* of Christ"—to become members of His "*bride*"—the "little flock." There is no calling to be a part of the second—or "great company." No, "ye are called in *one hope* of your calling" and all coming to God are reckoned at first "Babes in Christ"—"Branches" in the vine. And it is God's will that they shall continue *in Him* and thus make their "calling and election sure." But how many do not "go on unto perfection." How many would like to be branches in this vine, and yet, would not like to "crucify the flesh" and be made "conformable unto His death." Jesus used the red juice of the grape [the fruit of the vine] to symbolize his death—his shed life ["this is my blood"] and the *fruit* expected of every branch of the vine is the same, viz: a giving of your life for the world, "being crucified with Christ"—"filling up the measure of the sufferings of Christ which are behind." Those who do not bring forth *this* fruit, are cut off from membership with the *body*—the vine. Touching our high calling in Christ Jesus [to be his bride] they become castaways.

This was what Paul guarded against saying, "*I keep my body under* [crucified] lest after having preached to others I myself, should become a *castaway.*" 1 Cor. ix. 27. He is talking about running the race for the great prize—an *incorruptible crown.* [See vs. 23-25.] He does not fear losing the Divine nature and eternal life, for again he says, "I am confident that he is able to keep that which I have committed unto him." [Life]. 2 Tim. i. 12.

The cut off *branch* referred to is not one which has withered. Of course the husbandman would trim such off or rather they cut themselves off; such *dead branches* would represent those who commit the unpardonable sin. But, the branches here mentioned as cut off are what vine-dressers call "suckers." They usually make the most show and seem to grow the fastest and are well covered with leaves [professions] also how fitly does this picture many who starting as members of the body agreeing to "take up their cross and follow" the head, make only professions, and never bear its fruit—self sacrifice to death.

Oh, yes, the blood of sprinkling covers the entire household of faith, and they shall never perish if they abide under the blood and continue to trust in its efficiency. If cut off from the body—bride—vine, they will be cast forth and will be *burned* "delivered over to Satan for the destruction of the flesh that the spirit [life] may be saved in the day of the Lord Jesus." Their works shall be burned—they shall suffer loss of the glorious joint-heirship of the bride, but themselves shall be saved. 1 Cor. iii. 15.

All having the *new* nature are children of God, for "the Spirit beareth witness with our spirit that we are the children of God." But will all be heirs? No, only the *first-born* are heirs; "Christ (head and body) the first-fruits; afterward they that are Christ's at his (*parousia*) presence." Christ (head and body) "the first-born among *many brethren*"—the great company. All are brethren because begotten by the same Father—God, but not all first-born, therefore not all heirs. When they were *called* it was in this hope of their calling—viz.: that they should be "heirs of God and joint-heirs with Christ," but there were conditions put upon them if they would be joint-heirs, viz.: "If so be that we suffer (death) with Him, that we may be also glorified together." (Rom. viii., 16, 17.)

To be a joint-heir with Jesus means a great deal. It means to share all the glory, and all the power, and to inherit all things. None but "*the bride,*" "*the overcomers*" who suffer with him shall reign with him. Oh, ours is a high calling—a great prize! Let us "so run that we may obtain."

Q. Bro. R., we feel so deeply interested in the WATCH TOWER and its teachings that we think its monthly visits too far apart; would it not be advisable to make it a semi-monthly or a weekly at a corresponding advance in price? We should like it so, as it is almost the only "*meat*" some of us get.

A.—We think it not advisable to change for three reasons: One is, that the present price, fifty cents a year, is quite beyond the reach of many of the readers. Another reason is that to issue more frequently would necessitate a great deal of "clipping" and publishing of "little anecdotes" and "tales," a surfeit of which reading is easily attainable, from the thousands of other papers, and our third and chief objection is, that we do not think that our readers can *fully digest* the mental and spiritual food put before them each month in less time than a month. Permit us to suggest that if you read each article thoroughly *three times* before going to another you would get fully three times as much nourishment from the paper. Then, too, it would be well to keep a "file" of the paper convenient and to re-examine and refresh your memory on subjects of previous issues. Careless reading may do for light subjects and anecdotes, but God's word and arguments drawn from its "deep things" require careful study.

Q.—Your exposition of Rev. xv., "Song of Moses and the Lamb" in last No. is quite satisfactory, except that Moses' song was one of deliverance after Israel had left Egypt. I had supposed Egypt a type of earth and that we would sing that song after we had left earth. Can you explain this feature?

A.—We understand that this song of deliverance will be sung by mankind in general during the Millennial age. But we sing it now, because we have now gotten the victory over the world (Egypt), and over "the beast and his image," etc., the bindings of human traditions and man made creeds, are no longer in this condition of mental slavery to great ecclesiastical authorities. If you will notice, those who sing this song have gotten this very victory, vs. 2. That it is sung before the pouring out of the *vials* is evident from v. 6. In those *vials* is "filled up (completed) the wrath of God," and we understand that those who get the victory over the beast, etc., are the ones "accounted worthy to escape all those things coming upon the world"—a "little flock."

OPTOMAI

The Greek word *Optomai* rendered, *shall see,* in Rev. i., 7—"Every eye shall see him," and rendered, *shall appear* in Heb. ix., 28 "To them that look for Him shall he appear a second time," does not always mean to *see with the eye.* It rather signifies *attend* and *recognize.* Illustrations of its meaning *attend:* The priests and elders answered Judas: "*See* (*Optomai*—attend) thou to that." Matt. xxvii, 4. Again, Pilate said, "I am innocent of the blood of this just person; *see* (*optomai*—attend) ye to it." Ps. 24, also the word *look* in Acts xviii, 15.

The general signification of the word however, is *recognize,* as may be seen in the following illustrations viz:

"There *appeared* (*optomai*) to him (Moses) . . . . an angel of the Lord in a flame of fire in a bush," and "he drew near to behold it." (Acts vii., 30.) Moses did not see an angel but a flame but receiving a command of the Lord from out

the flame, he (*optomai*) *recognized* it as the angel. Again, "The God of glory *appeared* (optomai) unto our father Abraham." Acts vii. 2. From the fact that we are told that "No man hath seen God at any time" we presume this scripture to mean, that God gave Abraham instruction in such a manner that he *recognized* his instruction as of the God of Glory.

Again, Jesus said to Mary concerning Lazarus' resurrection, "Said I not that thou shouldst *see* (*optomai*) the glory of God?" Jno. xi. 40. Mary's eyes saw no glory; but she did see Lazarus raised, and in the power thus displayed she *recognized* the glory of God.

Again "All flesh shall *see* (*optomai*—recognize) the salvation of God." Luke iii., 6. In the light of these illustrations of the use of the word we can realize that there may be but little seeing of *The Christ* on the part of the *world* with the eye. See how similar is the last illustration with the first text quoted—"*every eye*" and "all flesh" shall recognize Him as the salvation of God.

THE ORACLE OF MESSIAH

Isaiah lii. 13—liii. 12. Connection and structure by John Brown, D. D. Text by various eminent translators.

OPENING PROCLAMATION OF JEHOVAH

"Behold, my servant shall prosper; he shall be raised aloft, and magnified, and very highly exalted."—*Lowth.*

"As now many are astonished before him (so disfigured in his aspect before men, and his figure before the children of men) so shall many nations exult in him; kings shall close their mouths before him; for what had not been related to them. shall they see: and understand what they never heard."—*Gesenius.*

THE COMPLAINT OF THE PRIMITIVE EVANGELISTS

"Who hath believed what we have understood by hearing? Who perceives what the arm of Jehovah is preparing?"—*Rosenmuller.*

STATEMENT AND PROFESSION OF THE JEWISH CONVERTS

"He hath grown up as a twig before him, as a shoot out of dry ground. He had no form nor beauty. We looked at him, but there was no fair appearance that we should be desirous of him."—*Rosenmuller.*

"Despised and neglected by men, a man of sorrow and familiar with sufferings, and like one who hideth his face from us [to bury his griefs in seclusion]; disdained; and we gave him no attention."—*Pye Smith.*

"But it was our griefs he bare, it was our sorrows he carried. We, indeed, accounted him smitten; stricken by God, and afflicted."—*Henderson.*

"But he was wounded for our transgressions; was smitten for our iniquities; the chastisement, by which our peace is effected, was laid upon him; and by his bruises we are healed."—*Lowth.*

"All we, like sheep, have gone astray; we have turned each to his own way; but Jehovah hath inflicted upon him the punishment of all. He was severely afflicted, yet he submitted himself, and opened not his mouth. As a lamb that is led to the slaughter, or as a sheep before her shearers is dumb, so he opened not his mouth."—*Henderson.*

"By an oppressive judgment he was taken away—the men of his age who shall describe?"—*Brown.*

"For he was cut off from the land of the living; on account of the transgression of my people was he smitten."—*Henderson.*

"A grave is assigned him with the wicked; but his tomb is a rich man's; for he hath done no injustice, and no guile is in his mouth. But Jehovah is pleased to crush him with sufferings! If he will offer himself a sacrifice for sin, he shall see his posterity, he shall prolong his days, and the gracious purpose of Jehovah shall prosper in his hand."—*Pye Smith.*

THE CLOSING PROCLAMATION OF JEHOVAH, CONFIRMATORY OF THE STATEMENT OF THE JEWISH CONVERTS

"The effects of his soul's pain he shall see, and shall be richly satisfied. By his knowledge my righteous servant shall make many righteous, and shall take away their iniquities."—*Pye Smith.*

"Therefore will I distribute to him the many for his portion; and the mighty people shall he share for his spoil: Because he poured out his soul unto death, and was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors."—*Lowth.*

W. I. M.

WHEN ELSE OR HOW ELSE?

A sister writes that she did not like the application of the parable of the "wedding garment" in our last issue. To this sister and to any others who may feel so we wish to say, that the fulfillment of the parable referred to, seemed so marked and complete in every particular that we felt it to be our duty to call attention to it. Of all the parables which Jesus uttered is it not true, "I have told you before it come to pass that when it is come to pass ye might believe"? We have looked for years for a fulfillment of this parable, the only one for which we had no satisfactory solution to offer. Now, we see it fulfilled in every particular—the laying aside of the robe of Christ's righteousness, and the foretold going into *outer darkness*, denying the *presence* and all of the prophetic light which proves it.

Notice too the time—just when the virgins are "*going in* to the wedding." Some already have been for some time in the guest chamber believing that the Bridegroom *is present* and are preparing their robes and waiting for the union. Tell us *when* else, or *how* else could it be fulfilled, if you can think of any other way and time?

The WATCH TOWER desires to be a faithful servant of God and of "the household of faith." "Who *then* is a faithful and wise servant whom his Lord hath made ruler over his household to give them *meat in due season?* Blessed is that servant whom His Lord when he [*Ethlon*]—*has come*—shall find so doing." Matt. xxiv., 46.

(An exegesis of this scripture given in tract called "*The object and manner of our Lord's return,*" pages 52 and 53—which see.) If our words were severe they were lovingly so, for we sought by calling attention to the outer-darkness of the parable to keep some from going blindly into it.

Does not the thought of the fulfillment of this last to be fulfilled parable seem to bring us down very close to the time when the last wise virgin may come into the light, the door to the "high-calling" to be shut, the union, or marriage of bridegroom and bride be accomplished by our being changed from natural to spiritual bodies like unto Christ's glorious body, that being like Him we may *see Him as He is?* Oh glorious hope! The "chaste Virgin church"—"little flock" is said to "make herself ready." Are you seeing to it that the robe of Christ's righteousness is clean and white "unspotted from the world." "Without spot or wrinkle, or any such thing?" and are you doing all you can to help others to the same condition of readiness? This is the will of God concerning *you.*

RETURNED HOME

We have returned, having spent very pleasantly, and we hope profitably, two weeks with little bands of waiting ones. As usual we found them very loving ones, partakers to a marked degree of this element of the divine nature—*love.* We visited Elyria and Cleveland, Ohio, and Lapeer, Almont, Belle River, Brockway Centre, and Detroit, Mich. To most of them we were strangers in the flesh "unknown and yet well known," for we had all drank of the water from the spiritual Rock—Christ. We want to visit all the dear flock that we may know them and will be ready for another trip during October.

"TRUTH *is* always consistent with itself, and needs nothing to help it out. It is always near at hand, sits upon our lips, and is ready to drop out before we are aware. A lie is troublesome, and sets a man's invention on the rack, and one trick needs a great many more to make it good. It is building upon a false foundation, which is continually in need of props to shore it up."

IN most situations of life the consciousness of innocence is truly our best shield, and our firmest security.

THE NARROW WAY TO LIFE

"Enter ye in at the strait gate, because strait is the gate and narrow is the way that leadeth unto *life*, and few there be that find it; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat." Matt. vii. 14.

All life is the same. It all issues from the same fountain. God is that fountain. In him, and in him only, is life unlimited, exhaustless, ever continuous and uncontrolled by any circumstances. The name which describes this perfection of life is *Immortal*. It signifies death-proof, consequently *disease and pain-proof*. Many, who have not closely noted the scriptural use of the word immortal, have used it with reference to man and to angels, but scripture ascribes it to *God, the Father, only*, as we will prove shortly.

The sun is the great fountain of light to earth, illuminating all things, yet it causes many varieties of color and shades of light, according to the nature of the object upon which it shines. The same sunlight shining upon a diamond, a brick, and upon various colored glasses, produces strikingly different effects. The light is the same, but the objects upon which it shines differ in their capacity to receive and transmit it. So, too, with life. It all flows from the one inexhaustible fountain, and it is all of the same kind. The oyster has *life*, but its organism is such that it cannot make use of much life, just as the brick cannot reflect much of the light of the sun. So with each of the higher grades of life in beast, fish and fowl. Like the various colored glasses under the sunlight, so these various creatures show forth differently the various qualities and powers they possess when life comes in and animates their bodily powers. And as the diamond is so perfect in its nature, and so adapted that it can receive fully and reflect so as to look as though it possessed within itself the light, and were itself a miniature sun, so with mankind, one of the master-pieces of God's creation, made only "a little lower than the angels." This perfect creature was made so complete in his organism (before sin marred it) as to be able to receive and retain life, and never grow dim.

Adam was formed grandly and perfectly, and filled with life. He was more grand than any other earthly creature, because of the grander organism, mental and physical. Yet let us remember that as the diamond could reflect no light except when shone upon by the sun, so man could possess and enjoy the life given him only so long as he was supplied from the fountain—God. Man is no more a fount of life than a diamond is a fount of light, and one of the very strongest reasons for knowing that we have no exhaustless supply of life in ourselves is that, since sin entered our race, it has lost life. Millions have gone and are going down into death. God had arranged that man should have access to life-giving trees, and that, by continually partaking of their fruit, he should continually live,—"eat, and live forever." In this respect, also, he was like the diamond, for it must have the light supplied every moment. Sin entering, our race lost its right to life, and was shut away from the trees of life [plural], and soon "in Adam, all die." But God has provided Christ a ransom for sin, and soon in, or by Christ, shall all be made alive, or be brought back to the *original perfection* of the race. As the diamond loses its beauty and brilliancy when the light is withdrawn, but is lighted up again with the sunrise, so mankind loses life when God withdraws life from him. "Yea, man giveth up the ghost [life], and where is he?" Job xiv. 10. "His sons come to honor, and he knoweth it not, and they are brought low, but he perceiveth it not of them." Vs. 21. "For there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Eccl. ix. 10. Because of the sin-offering and sacrifice of Christ, all shall go forth from this condition of death. "All that are in their graves shall come forth." There shall be a restitution of all things, a restoring to the condition [as at first] in which man can receive back again, and richly enjoy *life* as it is provided for him in full measure from the fountain—God.

But we asserted that we would prove scripturally that Divinity is the only fountain of life, and that all other forms of life—angels, men, fish, birds, beasts, etc.—are only vessels which hold, each its full, all differing in capacity and quality, according to the will of the Maker. First, then, we read that *God "only* hath immortality." [The fullness of *life* which could not cease under any circumstances.] 1 Tim. vi. 16, and i. 17. Secondly, the *Son*, "the first-born of every creature," "the only begotten," "the express image of His [the Father's] person," he who was "in the form of God," and was "made so much better than the angels;" "for unto which of the angels said he [the Father]: Thou art my Son, this day have I begotten thee." Heb. i. 4, 5. This one, we are told, partakes of the Father's nature, and consequently of the same principle of *immortal life*. So we read—"As the Father hath life *in himself* [God's life is *in* himself, and not drawn from other sources, of dependent upon other things], so hath he given to the Son to nave *life in himself*." Thus, we see that immortality is possessed only by Father and Son. But amazing news! God purposed to call out of the human race a few, "a little flock," who, by obedience to certain *conditions*, shall become "sons of God," and these, instead of remaining men and continuing of the human nature, shall become "*new creatures*," "partakers of the Divine nature," receiving a Divine form (body) being made "like unto Christ's glorious body;" not a *natural* body, but a *spiritual body*, for "it is raised a spiritual body, and that which is born of the Spirit is *Spirit*." "We shall be changed but it doth not yet appear what we shall be, but we know that when he shall appear, we shall be *like Him*" who is "the express image of the Father's person" and share in the "glory to be revealed." Nay more, not only will they be in the Divine form and nature, but being of that nature, they will possess the same kind of life—*immortal life*. Hence we read: "And this is the record that God hath given unto us [believers] eternal life and this life is *in His Son*"—"He that hath the Son *hath life;* he that hath not the Son *hath not life*." 1 Jno. v. 11.

Again it is written: "Thou hast given Him (Jesus) power over all flesh, that he should *give eternal life* to as many as thou (the Father) hast given him" (Jno. xvii. 2.) "And as many as were ordained to eternal life believed" (Acts xiii. 48.) "God hath *called us* unto eternal glory"—"And this is the promise which he hath promised us even *eternal life*." (1 Jno. ii. 25.) "And though it is promised as a gift, yet it is only to a certain class that he ever agreed to give it, viz: to those believers in Jesus "who by patient continuance in well doing seek for *glory, honor* and IMMORTALITY." Rom. ii. 7. To those who flee from iniquity and "follow after righteousness, godliness, faith, love, patience, meekness—who "fight the good fight of faith (and thus) lay hold on *eternal life*, whereunto thou are also *called*." 1 Tim. vi. 12.

But the way is a difficult one, hard to walk in "because strait is the gate and narrow is the way that leadeth unto *life* and few there be that find it (*life*)." Just how difficult the way is may be judged from Jesus' words: It is not only to believe on him, but to follow him, and obey his voice—"My sheep hear (obey) my voice and I know them and they follow me, ("take up their cross and follow me") and I give unto *them eternal life*." Jno. x. 27. Yes dearly beloved, if we would be of those who would receive immortality, let us *seek* it earnestly. Let us have our "fruit unto holiness (entire consecration) and the end thereof [will be] *everlasting life*." Rom. vi. 22.

The new, Divine nature begins with us here, when we believe on Jesus as the ransom from sin, and covenant with God that we will "*die with Him* that we may also *live with Him*"—[conversion]. From that moment we are recognized as God's children and "he sends forth His Spirit into our hearts," "whereby [we] are sealed [marked off as separate from the world] unto the day of redemption." This is our new life begun. By this new life we are to crucify the old will—our will as *natural* men—and while in the world to "live according to God in the Spirit." The Spirit in us is the *germ* of immortality. Thus we even now are partakers of the Divine nature, but the fullness is to be reached when we enter into life. We are *now begotten* of the Spirit by the word of truth that we should be a kind of first fruits, but we do not reach *birth* until we are raised [from the dead] spiritual bodies. Our new nature lives in these mortal bodies as in a house—"But we know that if our earthly house of this [building] were destroyed we have a building of God," &c.—our *spiritual, immortal* body.

But beloved, the new life would be easily choked and Paul assures us that when thus begotten of the truth, "if [we] live after the flesh [we] shall die [lose our life principle] but if [we] through the Spirit do mortify [put to death] the deeds of the body [human nature] we shall live;" for the sons of God are all those led by the Spirit of God. Rom. viii. 13-14. The work of crucifying must take hold upon all our actions—"For he [begotten of the Spirit] that soweth to the flesh [lives in willful sin] shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap *life everlasting*." Gal. vi. 8. It is a rugged, steep narrow way that leads to life, and were it not that strength is furnished us for each succes-

sive step of the journey, we never could reach the goal; but His word encourages us—"Be of good cheer; *I have overcome;*" "*my grace* is sufficient *for thee.*" The whole world is in the broad road and going down to destruction—death. Jesus opened the narrow way, bringing life and immortality to light through the gospel; i. e. he made it possible for us to reach it, by paying our ransom on the cross and making us free from sin and becoming also our example and leader into the Divine *life.*

The balance of our race now thronging the broad road to death, are to be *restored* because their guilt and sin are atoned for and will be remitted. As through the disobedience of one man all were placed upon the broad road and swallowed up to death, so through the obedience of one [Christ] all will be forgiven and brought back to life. But when brought back to "*their former estate*—the perfection of the original—they will not have life in the same sense that the Divine family will have it.

The restored race will no doubt *live eternally.* God will supply the means of continuing their life as long as they are obedient, and that we are told will be forever. Doubtless their present experiences with sin will prove a blessing throughout eternity. The words incorruptible, incorruption, immortal and immortality are translations of the Greek words *athanasia aphtharsia* and *aphthartos* which occur in all only 18 times and are always used in connection with God or the saints, and are never associated in any way with angels, mankind or lower orders of creation. With a glimpse of this "*crown of life*" and the honor and glory associated with it, who will say that our all-wise Father has made the pathway too difficult? Its difficulties will act as a separating principle to separate and refine a "peculiar people," "a little flock" to be "heirs of the kingdom," "heirs of glory," heirs of God and joint heirs of Jesus Christ our Lord—if so be that we suffer [death] with him.

As we toil upward on the narrow way, Angels look on amazed at the grandeur of the plan which is able not only to rescue a fallen race from death but to display "the *exceeding riches* of God's grace and loving kindness toward us who are in Christ Jesus." Eph. ii. 7. And it will yet be more clearly seen in the ages to come. Yes, when the plan was first foretold through the Prophets, Angels desired to look into it and to know concerning the time, and manner of time of their fulfillment, (See 1 Pet. i. 12.) and an "innumerable company of Angels" still watch our progress and gladly become "ministering spirits, sent forth to minister for those who shall be heirs of salvation" [Heb. i. 14.] and soon be their rulers: For, "know ye not that ye shall judge [govern] Angels?" [1 Cor. vi. 3.] The Father, too, who has called us with so high a calling looks upon us with loving sympathy and desires that we make our calling and election sure by complying with the conditions. And there is another who watches us with intense interest; it is He who redeemed us from death by his own precious blood and invited us to become his Bride and joint heir. If he loved us with such love while we were yet sinners, judge of his love now that we are his betrothed. He knows all about the *narrow way*—was tempted in all points as we are, without yielding, and now he stands ready to succor and strengthen us as we need and ask his help.

In view of all these things let us, brethren and sisters, "come boldly to the throne of heavenly grace that we may obtain mercy and find grace to help in every time of need," while we fight the good fight of faith [warfare of new and old nature] and lay hold on *eternal life.*

ANTI-CHRIST

This word occurs five times, and is found only in John's epistles. *Anti* signifies against; hence, *anti-Christ* means *against Christ.* It will readily be seen, then, that the term will apply to anything or any person opposing Christ. Peter was *anti*-Christ when he endeavored to dissuade Jesus from dying on the cross, and Jesus so indicated, when, turning to him, He said: "Get thee behind me, Satan" (adversary). He was Jesus' enemy, because he sought to prevent His doing the Father's will, Paul, also, was at one time *anti*-Christ, when persecuting the body of Christ (the church), as Jesus said to him when stricken down on the road to Damascus: "I am Jesus, whom thou persecutest" (oppose, injure). All who, like Paul, persecute the church, or, like Peter, attempt to dissuade from duty and sacrifice, and put hindrances in the way to prevent the body from taking up the cross and following the head (Jesus)—all such are evidently *anti*-Christ. The adversaries of the body of Christ are more especially the latter, who, claiming to belong to the same family, cast a stumbling-block before the weak ones.

In this sense Anti-Christs have been numerous since the days of Jesus, and we are assured that the closing of the gospel age will be a time above all others in which the principles and doctrines of Jesus Christ will be antagonized and opposed by many Anti-Christs (opposition from many sources).

We should recognize a difference between *false* Christs (*pseudo-kristos*) and *anti*-Christs (*anti-kristos*). Jesus tells us (Matt. xxiv. 24) that in the end of the age there shall arise many false prophets [teachers of error] and false christs. As all true believers in Jesus, obedient to their head, constitute the body of the *true* Christ [anointed], so, the various churches which recognize the authority of *another head* than Jesus constitute the body of a *false* Christ. Thus, the Roman church recognizes the Pope [papa; father] as the head of that church. The church of England recognizes its Government as *its* head, protector and "defender of the faith;" so, also do the churches of Germany and Russia. These are false Christs, and the basis upon which they were established was false teachings of false prophets [teachers]. Of these, Papacy is especially noted as the chief in scripture, and is sometimes spoken of as "The Man of Sin," who ensnared and seduced so many of Jesus' virgin church with the delusion that the kingdoms of this world *had become* the kingdom of God, and that the time to suffer with Christ was over, and the time to reign begun. Thus was the church corrupted by the "Man of Sin," and so became the "harlot" and the "mother of harlots." [Rev. xvii.] Many are her offspring. [See Z. W. T., vol. 1, Nos. 6 and 7].

But we must draw the line more closely, and suggest that every company of religious people who recognize as *a head* and authority any man or set of men, is, in that proportion, *false to the real head.*

We know that the various Christian sects claim to recognize Jesus as their *head* and director, but by their works they deny it; for let an occasion arise for a church trial, and the condemned will be tried, not by the teachings and words of Jesus, but by the "Standards of the Presbyterian Church," or by the "Authorities of the Methodist Church," or otherwise according to the denomination in which it occurs. Thus they acknowledge other *heads and authorities* than Christ.

Again, as there is only one true *Head,* so there is only one true *body* of Christ. Jesus is the true head, and every follower and disciple united to that head by living faith is reckoned a member of *the body,* having his "name written in heaven." Whence, then, are these numerous so-called churches, or *bodies of Christ,* and their various *heads?* They are the offspring of error; *false* systems; *false* Christs; and give a confused idea of *the world,* who might well inquire, with Paul: "Is Christ divided?" No, but there are many false Christs, and we are glad to know that those Christians in various churches who most honor Jesus as the *only Head,* are earnestly inquiring whether the reason Christians are unable to have "one Lord (ruler), one faith, one baptism," is not, in great measure, due to their each "teaching for doctrines the [creeds or] commandments of *men.*"

And among these we must, to some extent, class many religious denominations who worship the tenets and laws of *their church—their body,* over which they have appointed *a head,* or controlling power. Let us lay aside every such yoke of bondage, and be most fully Christ's *freemen,* receiving assistance in our pathway to the divine likeness from whomsoever and whatever we can, but never looking to any man or men as our leader, nor depending on any, but "The Great Shepherd of the Sheep" and "Captain of our Salvation."

Now these *false* Christs (churches) are to a certain extent *Anti*-Christs. Also, in proportion as their teachings and systems are untrue, they are upholding error, and consequently are opposed to Christ and the truth. It is for this reason that "The Man of Sin" (Papacy) is said to oppose all that is called God. Attempting to gain the homage of mankind to itself as the *head* of all, it of course, in that proportion, antagonizes and opposes the *true head* of the *true church.*

But are these the only Anti-Christs, the only ones opposing Christ? By no means. The world is still opposed to the Christ of God, both head and body because it knoweth Him not. Infidels in common with Jews deny the man Christ Jesus—deny that Jesus is come in the flesh. In the early days of the church before false christs and false systems had come in, it was more easy to define a christian than now. So we read: (2 John vii.) "many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ." It has been suggested to us that the word rendered *is come* in this text, might be rendered *is coming* and thus be made to apply to the second coming of Jesus. We have examined carefully the word he translated, *is come.* It comes from the Greek—*erkomai* and

is generally used to indicate *presence* as of one who *has come.* It is translated *coming* only 26 times, and in many of these it, in our judgment could have been better translated otherwise: for instance (Matt. xxv. 27.) "at my *coming,* I should have received my own with usury." Evidently a master would not expect a settlement until he *had come,* not while on the journey coming. We should therefore translate—"on my arrival." The same word—*erkomai*—while rendered 26 times, *coming,* is rendered *came* 182 times, and this usual translation agrees with its use in the scripture under consideration—"who confess not that Jesus Christ is come in the flesh; this is *Anti-Christ.*"

We know that it could not mean that Jesus *is coming* in the flesh. This he did once when he came as a *sin-offering* in a flesh body prepared for the purpose—"A body hast thou prepared me, etc." But he comes not again to death and consequently would have no use for a body of flesh: "Yea, though we have known Christ after the flesh, yet, now henceforth know we Him (so) *no more.*" The same apostle continues the same subject saying: (1 John iv. 3.) "Every spirit that confesseth not that Jesus Christ *is come* (*erkomai*—came) in the flesh is not of God; and this is that spirit of Anti-Christ, whereof ye have heard that it should come." Here again John is not discussing the second coming of Jesus but is endeavoring to prove his having come once. (See verses 14 and 15.) This was the only thing necessary to combat in that day. People believed that Jesus had lived, but denied his being the Christ, the Sent of God, as the same class of anti-christs do today who deny that "Jesus is the Son of God."

The same thought is expressed again (1 John ii. 18.) "Ye have heard that *Anti*-Christ shall come; even now there are many anti-christs." Now he proceeds to describe as before whom he meant by Anti-Christ, using the same argument as before vs. 22. "Who is the liar but he who denies that Jesus is the ANOINTED? This is the anti-christ—he who denies the Father and Son; no one who denies the Son has the Father."

Thus we have seen from various standpoints what constitutes *Anti*-Christ. Those against which we most guard are the power and influence of the various false heads and so called bodies of Christ, seeing to it that we recognize but *one fold* and *one shepherd* and that we heed not the voice of strangers but flee from them. And let us take heed lest we become adversaries of our Lord and Master as beloved brother Peter once did and thereby deserve the reproof—"Get thee behind me, Satan." Let us not hinder by word or act any who are seeking to crucify the flesh—the human nature—and to thus abide as members of the body of Christ, branches in the vine, else we shall to that extent be opposed to Christ or *anti-christ.*

MOUNTAIN OF THE LORD

Yes! a brighter morn is breaking,
Better days are coming on;
All the world will be awaking
In the new and golden dawn.

In the day of coming glory,
Men will show fraternal hand;
Each will tell to each the story,
Till it spreads to every land.

On the top of Zion's mountain,
God prepares His house again;
At its threshold spring a fountain,
Flowing for the souls of men.

From the earth's remotest stations,
Men will come to hear the word;
And, in all the world, the nations
Shall be nations of the Lord.

—*Pure Gold.*

WHY DID CHRIST COME IN THE FLESH?

There can be no doubt that all that Christ has done or will do are proofs of Divine Love towards our fallen humanity. It is safe to assume that man's necessities are all taken into account in the gospel. More than man needs would not be gospel; less than he needs would be an imperfect provision; neither is possible to an Infinite Provider.

That Christ as an intelligent person had a glorious existence with the Father before the creation of the world seems clearly the teaching of the bible. Proofs of His pre-existence have been given. In this article we regard it as proved. From this stand-point we proceed.

When He left the glory He had with the Father, He did not die. The glory of that life and the life itself should not be confounded. There are some who regard Christ, while on Earth, as a mere man with a fallen nature. Others regard Him, during the same period, as a mere man with an unfallen or perfect human nature. Of the two we believe the latter view is nearer the truth. But we believe the bible teaches that He was *more* than human.

That He was a mere man, whether with a fallen or a perfect nature, seems inconsistent with the idea of His pre-existence; and yet both the classes referrred to above believe in His pre-existence. If He was Divine, and ceased to be Divine when He came in the flesh, where is the security that we will not lose our Divinity when we are made like Him?

It seems clear that His Divinity was retained in humanity because He repeatedly spoke of Himself as having come down from heaven, and because He, though passing through trial and sorrow as a man, was yet possessed of the authority and exercised the prerogatives of a God. He was the object of unreproved worship even when a babe, by the wise men who came to see the new-born King. Matt. ii. 2-11. Even the angels delighted to do Him honor. "When He bringeth the first-begotten into the world. He saith, And let all the angels of God worship Him." Heb. i. 6.

He never reproved any one for acts of worship offered to Himself, but when Cornelius offered such service to Peter—the leading apostle—"he took him up, saying, Stand up: I myself also am a man." Acts x. 26. The great apostle of the Gentiles scarcely restrained the idolatry of the people in sacrifice offered to himself and his fellows, giving as a reason why it should not be done: "We also are men, of like passions with yourselves." Acts xiv. 15. Had Christ not been *more* than man the same reason would have prevented Him from receiving worship. This is emphasized by the fact that even a heavenly being sent to John on the isle of Patmos would not permit that mortal man to worship him, "*See thou do it not,* I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: *worship God.*" Rev. xix. 10.

Christ spoke "as one having authority, and not as the Scribes." Matt. vii. 29. The Fountain of truth was in Himself. The Creator could regulate and heal both moral and physical difficulties: so he forgave sins, and healed all manner of diseases. That He could do the latter He urged as proof that He had power to do the former. Matt. ix. 6. Had he been only a man, strange indeed would have been the fact "that even the winds and the sea obey Him."

But the object of the present writing is not so much to give evidence of the blending of the Divine and human natures in Christ, as to present some thoughts as to the importance of such a combination. That such a union was a necessity, we regard, however, as the best evidence of its reality. This subject of the Incarnation and double nature of Christ, has received our attention to a greater or less extent, for quite a number of years, as is well known by many of our readers. It cannot then truly be said that we are taking such ground for the purpose of opposing positions that are of later date. We freely confess that the subject appears more important now than ever before, and as the Scriptures are examined more and more, it seems necessary to modify even our own former ideas on this and kindred subjects. No fallible man should "drive his stakes so deep as not to be able to pull them up when necessary."

In harmony with the idea of the two natures in Christ, as we now see it, is the fact that Christ was both Priest and Sacrifice, and so offered Himself—"gave Himself a ransom for all." 1 Tim. ii. 6. This fact of the New Testament is clearly illustrated, by the high priest under the law offering the beast —*a lower nature*—as a sacrifice for sin. The high priest, without a beast to offer, would have been an imperfect type of Christ. Paul reasons that as the high priest was ordained to offer gifts and sacrifices, it is necessary that Christ should also have something to offer. Heb. viii. 3. And in the tenth chapter he tells us *what* Christ took for the purpose of making an offering, or sacrifice. The sacrifices and offerings which were offered according to the law being types only, were insufficient, "For it is not possible that the blood of bulls and of goats should take away sins." Ver. 4. Instead of these beasts which the typical high priests offered, our High Priest had a *body* prepared for Him, and this body He offered. See verses 5 and 10.

This body He took, or assumed, so that it became a part of

Himself. This change in His condition is what the apostle had in mind when he said of Christ: "Who being in the form of God . . . . *took upon Him* the form of a servant, and [so] was made in the likeness of men: and being found in fashion as a man He humbled Himself and became obedient unto death, even the death of the cross." Phil. ii. 6-8. It will be observed that the death was the *last* act of his humiliation and not the first.

It is necessary to discriminate between Him and the *body* which He assumed. If as seems clearly taught, the body was the sin offering, or that which He as our High Priest sacrificed, then surely the sacrifice did not consist in taking the body. He took the body to sacrifice it, and His death *closed* that work. The body clearly refers to the humanity of Christ, and it was sacrificed by its life being taken away.

We fully believe the purpose of Christ taking our nature, or coming in the flesh was *manifold*, and we will consider different phases of the subject and their relation to one another.

The first we notice is that of a *Ransom*. This means to recover by paying an equivalent, or to buy back what was lost. He tasted death for every man. Heb. xxix. "He gave His life a ransom for [the] many"—"a ransom for all." Matt. xx. 28 and 1 Tim. ii. 6. "Forasmuch as the children are partakers of flesh and blood He also Himself likewise took part of the same"—[For what purpose?]—that through death He might destroy him that had the power [keys] of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage." Heb. ii. 14-15.

The above is an important passage because it distinctly states that Christ took our nature for the purpose of delivering from death those under its power, by destroying that power. That it refers to natural death is clear because that is what flesh and blood are subject to. Had it been some other kind of death, it would not have been necessary to assume flesh and blood in order to suffer it and so taste death for every man. This question involves the whole subject of our loss in Adam and gain in Christ, so far as pertains to all men regardless of their responsibility. "As in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 22. As all men were counted sinners and condemned to death on account of Adam, even so, in the same sense, and to the same extent, all men are counted righteous and justified to life on account of Christ. Rom. v. 12, 18, 19. It is not possible for us to limit one side of this statement, only by the other side—and both are unlimited. Here is stated the "sin of the world," (Adam's sin was the world's sin because he was the world—the race of natural men being in him)—and Christ is the "Lamb of God which taketh away the sin of the world." This is the atonement for what men sometimes call "original sin," and all its results.

Adam was a perfect *natural* man, and God dealt with him accordingly. He gave him a law adapted to that life, and gave him, until after he sinned, access to a tree that could preserve that life. The curse or penalty of his sin was "Dying thou shalt die," (Gen. ii. 17, margin) and all that was necessary, in order to the execution of that penalty, was to shut him away from the life-preserving tree. This was done, and the consequence is that the whole race of mankind are either dead or doomed to death, and passing down.

Now if to ransom means to buy back by paying an equivalent (and we think no unprejudiced English reader will deny it) then Christ must of necessity assume a *perfect humanity* and lay down that life as a voluntary sacrifice. If it be asked, How could Christ be *tempted* if he had a *perfect* humanity, we answer by asking, How could *Adam* be tempted if *he* had a perfect humanity? A *fallen* humanity is not the result of *temptation* but the result of *sin*, and a perfect nature could not have fallen if such a nature could not have been tempted. All that we claim on this point is that Christ as a ransom was as perfect as what Adam lost.

It does not appear from the record that Adam was created perfect in the sense of being *strong* and *incorruptible*. The opposite of this is true, for he sinned at the very *first* temptation, and corruption was the result. That which is incorruptible *cannot* be corrupted. Jesus, when speaking of those who have passed from corruption to incorruption, says of them "Neither *can* they die any more." Luke xx. 36.

But if Adam sinned so easily, thus proving his weakness, why, if Christ was only as perfect as Adam, did not He sin? We answer: It seems clear to us that if Christ was only a *fallen* man He would have been as sure to sin as all other fallen men; and if Christ had been *only* a perfect man He *could* have sinned as well as Adam. We believe that the reason He did not sin, was not because of the innate strength of His humanity, but because of the all-sustaining indwelling Divinity.

Then why does He deserve credit? We answer, No credit is due to the humanity, or to the flesh, in the work of saving man. It is all of God, and the strength of *all* overcomers, whether it was Jesus or any of His followers, is due to the indwelling Divine Spirit. This brings us to consider another necessary use of the double nature of Christ.

The coming of the Divine One into the flesh was necessary in order to ingraft, so to speak, Divinity into humanity. Some see one of these reasons and not the other. Like the two natures they are blended but not to be confounded.

Christ as a Redeemer, paid the ransom, but the object for which men are redeemed is that they may be regenerated. And Christ is not *only* a Redeemer but also a Second Adam—*i. e.* the head of a new and spiritual race.

First the natural and afterward the spiritual, is applicable to the relation between the two Adams, as well as to other features of the plan. Because the type was an earth man, does not set aside the truth that the antitype is a spiritual man—"the Lord from heaven." 1 Cor. xv. 47.

All that a ransom secures is a recovery of what was lost—natural life—hence the ransom is the basis of restitution; and therefore if men ever receive more than they lost, it will be because Divinity is ingrafted into their restored humanity. It is God's plan for the race in general to save them by resurrection from the Adamic curse first, and afterward bring them to the knowledge of the truth, thus placing within their reach all that obedience to the truth can secure them; but He deals with us—Christians—as exceptions to the rule. As we are counted dead in Adam before we die, so we are *counted* alive in Christ beforehand, and brought to the knowledge of the truth. Being begotten by the Spirit, by the word of truth, through the exceeding great and precious promises, we become partakers of the Divine nature. 2 Pet. i. 4. This is called Christ in us, the hope of glory.

The Christian, like his Lord when He was in the flesh, has two natures, and this gives us the basis of the warfare between the Old Man and the New Man; between the flesh and the Spirit. On account of this fact, Christ is our Head—our example in suffering, in patience and in loyalty. He is also our Leader, our Commander and Forerunner. We follow Him not only as a pattern of life, but also in the order of development from the natural to the spiritual.

He is also our Leader in sacrifice, for the flesh *nature* must be destroyed. As He was both Priest and Sacrifice, so are we. "If ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. viii. 13. Nothing seems more clearly taught in the New Testament than that the possession of, and being controlled by the Divine Spirit, is the only means of success in keeping the body under, and of bringing the members under obedience to our Lord.

The necessary condition of the higher life is the death of the lower one, by the crucifixion of its evil affections and desires. Thus it is we are to have fellowship with His sufferings and be made conformable to His death. Phil. iii. 10. "For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ, our Lord." Rom. vi. 10, 11.

This death and resurrection is that which is *represented* by baptism; that is, the *real* baptism involves the death to sin and mortality, and the resurrection to holiness and immortality, and water baptism is the appropriate symbol. Water baptism is not on that account less important, but rather more so, because of its depth of meaning. But if any see no further than the form or symbol, their faith will not lay hold on the *reality*, as expressed by the apostle: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His *death?* Therefore we are buried with Him by baptism into *death;* that like as Christ was raised up from the dead by the glory of the Father [Divinity], even so we also should walk in newness of life." Rom. vi. 3, 4.

The Divine Spirit, or new nature, imparted to us, is the *priest* by which our *bodies* are to be made a living sacrifice. The object of this sacrifice is that *sin* should not reign in our mortal bodies, but that these *same members* of these mortal bodies should yield themselves "as instruments of righteousness unto God." Should there be in any mind a doubt of the correctness of this application, let him carefully read the whole sixth chapter of Romans.

Precisely the same thought in regard to killing and making alive these bodies of ours, by the indwelling Spirit of Christ, is expressed by the apostle in the eighth chapter. "But ye are not in the flesh [the old *nature*], but in the Spirit [new nature], if so be that the Spirit of God dwell in you. Now, if any man have not this Spirit of Christ he is none of His. And if Christ be in you, the body is dead [put to death by the Spirit] because of sin, but the Spirit is life because of righteousness. [But the body is not to remain dead; only its

old sinful nature or life was to be destroyed]. But if the Spirit of Him that raised up Christ from the dead dwell in you, He that raised up Christ from the dead shall also quicken [make alive] your mortal bodies by His Spirit which dwelleth in you." Rom. viii. 9-11. It is the Spirit that mortifies or puts to death the deeds of the body, and the same Spirit that gives the *new* life.

Whoever will read the sixth, seventh and eighth chapters of Romans may see that the apostle is seeking to teach them and us a great lesson for this life, of death to sin and resurrection to holiness, and that the work can only be accomplished by the Spirit in-dwelling, and over-coming the old nature which dwells in these members. Was not this then the great *practical* object of the Incarnation, to ingraft the Divine Spirit into humanity and thus save humanity?

The same principle of death and life holds good throughout the plan, whether in symbol or reality. All may see that the *old nature* or *corrupt life* is not to be restored to those who have the Spirit of Christ in them. The life it imparts is a new and spiritual life. The body is to be raised, but by "a process of Divine Chemistry which we may not fully understand," will be changed "according to the working whereby He is able even to subdue all things to Himself." Phil. iii. 21.

One more reason for the double nature of Christ we would notice is this: That He might both be able to *sympathize* with and *help* us. "For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted." Heb. ii. 18. "Seeing, then, that we have a great High Priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not an High Priest who cannot be touched by a feeling of our infirmities; but was in all points tempted like as we are and yet without sin. Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need." Heb. iv. 14-16.

Two persons in the same weak and helpless condition might sympathize with each other, and yet perish together; but one standing on a rock can help the other out. Mere humanity, fallen or unfallen, is unable to rise into spiritual life. In Christ, both natures being combined, we have the sympathy which experience gave Him and also the power to help. He first lifted His own humanity ("Destroy this temple and in three days I will raise it up," and "He spake of the temple of His body." This is true of His own person and also of His body, the church), and from the standpoint of His perfect spiritual life He beckons us, and there He will meet us. What He is, we may well expect to be. "I shall be satisfied when I *awake* in thy likeness." J. H. P.

THE TWO NATURES

Jesus' "being in the form of God," implies *Divine powers*, etc.; this on our account he left, taking "not the nature of angels," (which would have implied angelic powers and qualities and powers of man, (before man sinned). He undoubtedly *knew* of His own pre-existence as he frequently referred to it as glory had with the Father before the world was; and "For this cause (death) came I unto this hour." (Jno. xii, 27.) and "For this cause came I into the world that I should bear witness to the truth. (Jno. xviii. 37.) In a word we understand that the *man* Jesus up to his 30th year was in every respect like Adam except that he knew what *sin and death* meant and had seen their destructive operation on the human family for 4000 years while Adam did not "know *good and evil*." Adam had never seen a sinner nor a sinner's punishment—*death;* therefore while created sinless and perfectly able to abstain from sin, yet not realizing "the exceeding sinfulness of sin" and its destructive effects, he sinned as God had foreseen and forearranged he should do.

This knowledge which Adam lacked Jesus possessed, as we read: "By his *knowledge* shall my righteous servant justify many." Isa. liii. 11. The man Adam was created by the operation of God's spirit (Gen. i. 2.) The child Jesus was formed equally by miraculous power of the same spirit. Both were holy [pure sinless]. Jesus grew in wisdom and in stature until he reached his thirtieth year. Now the work for which He came into the world must begin. What was the work for which this body was prepared? Paul answers—"for the suffering of *death*." And now He is represented as saying: "Lo I come [as] in the volume of the book [bible] it is written of me, *to do thy will O God*." Heb. x. 7. Thus Jesus covenanted at 30 years to do the Father's will [the *special* work for which he came] and going to John at Jordan he made *the same outward sign* of His covenant which he *asks us to make*, of our covenant, when he was immersed. Thus he expressed his determination to die for our sins by being buried in water, and His trust in the promise of the Father to raise him again to the *Divine life*.

But even a perfect human being could not crucify *himself* so the Father imparted the *Divine Spirit* to the *man* Jesus and from that moment he is the *anointed* [the Christ] "The man Christ Jesus." And he went up out of Jordan in the *power of the Spirit*," *filled* with the Spirit; for "the Father giveth not the Spirit by *measure* (in limited quantity) unto Him." *Now* He is different from Adam; for Adam never partook of the *Divine Spirit* and nature. We saw in article on BAPTISM in last issue [a second reading of which we suggest,] that our *baptism* represents a similar covenant to die; to be "conformed to *His death*:" to be "Baptized into *His death*." And as Jesus could not crucify the flesh until anointed with the Spirit so with us; He is our pattern and fore-*runner*. We follow "in His footsteps" in every particular. Now, let us closely examine *His death*, for unto it we are to be conformed.

In our own view, it is a mistake to suppose that our giving of ourselves "living sacrifices, wholly acceptable unto God," is the giving up of the *sinful* desires of our human nature. Not so. It is the giving up of things that are right and proper enough for *men*. Let us look unto Jesus: As a man (tempted in all points like as we are, yet never yielding) with a human nature, He had to withstand the same temptations of the *devil*, and to avoid the use of His *perfect* human power for self-exaltation.

As the only *perfect man*, he could have placed himself speedily at the head of all earthly governments, could have inaugurated wise and beneficial reforms and laws, and could have had the respect and homage of all the fallen race. But instead of doing according to the desires of his earthly nature and will, he did as he had covenanted: "Lo, I come to do *thy will*, O God." And so he did. Wherever he went, and whatever he did, he ascribed *all the honor* to the Father. "The Father that dwelleth in me, he doeth the works." As the spirit in Jesus was the *miracle* working power, yet never used by him as a means of gratifying the human appetite, or of exalting self (see Matt. iv. 3-7), so we, who possess *a measure* of the same spirit, would find it powerful today, if we could but have faith to exercise it. But it would be sin to use this spiritual power for the gratifying of our human nature when it was given us wherewith to crucify it. When the multitudes hung on his words, and said, "Never man spake like this man," he declared: "As I *hear*, I speak." (John xii. 49). Again, when the people, perceiving his real human greatness and perfection, desired to bestow earthly power upon him, we read: "Jesus, perceiving that they would take him by force and make him a king, withdrew himself to a desert place, alone."

These things were lawful to his human nature, but they were not expedient; for by so doing he could neither redeem the race from death, nor bring "many *sons* to glory" and immortality. And *often* the conflict between the human and divine natures in Jesus was so great that he needed and spent whole nights in prayer. He came to the same "throne of heavenly grace" (*not to obtain mercy*, for he needed not mercy, being without sin), but to "find grace to help in every time of need." And when, at the close of his three and a half years of self-sacrifice for the good of others, the hour of death came, *it* was the severest trial to his human nature, to permit himself, pure and sinless and benevolent, to be crucified as a *vile criminal*, and open not his mouth in self-defense; to be regarded as an impostor, in some degree at least, by his followers; to permit the soldiers to mock and scourge and kill him, while, having done no sin, he had a right to live. He could have asked the Father, and he would have given him more than twelve legions of angels to defend him. These things, one and all, were severe trials to the human nature, and he must have failed without the aid of the Divine nature.

No wonder he said: "Now is my soul troubled, and what shall I say? Father, save me from this hour! But for this cause came I unto this hour; Father, glorify thy name." (Jno. xii. 27). No wonder if when he came to Gethsemane, he again found it needful to go to the Father for help to do his will, saying: "If thou be willing, remove this cup (death) from me." Then he obtains strength, and continues, "Nevertheless, not my (human) will, but thine be done." Luke xxii. 42. (Vss. 43 and 44 are omitted in old MSS.)

Now, we can readily see that to be conformed to His death does not mean that we should give up only sinful things to which we never had a right. Many things are proper enough to us as *human beings*, that we covenanted to give up if we might have the Divine nature. To illustrate: It is proper

enough for a worldly man to seek the honor and respect of his fellow men by such lawful use of his talents as would commend him to their esteem. It would be right enough for him to participate in worldly governments, both by voting and holding office. It is right for him to seek all uninjurious pleasures; operas, concerts, games, &c., to seek wealth and ease and humen happiness. It is not wrong for earthly women to engage in the same pleasures, and to wear braided hair, jewelry and costly apparel, if rightly and honestly obtained. But if any man or woman be *in Christ* a new creature, these should remember that their covenant was *to crucify* the natural will and mind of the flesh, and to develop the new nature, and they will find that every such *natural* pleasure permitted in their hearts fills a place consecrated to God, and excludes a measure of the joys of the Spirit, as well as requiring some of *the time* which they have consecrated wholly to God.

A mistake is made by Christians in trying to apply to *the world* rules and laws given only to saints. The worldly man does not covenant to make his body a living sacrifice. We do. True, we must, as long as we abide in the flesh, eat, drink and wear, but the amount of time which we shall give for these necessary things should be decided according to our understanding of God's will as expressed by his Word, and the example of Jesus. Our earth life should, like Jesus' life, be spent more for others than for self—"Doing good to all men, as we have opportunity, especially to the household of faith." Each one has opportunity to carry out this principle of self sacrifice in the everyday affairs of life. The mother may spend her life and sacrifice her comfort for her children; the father for his family; the teacher for his pupils; the editor for his readers, &c.; for charity should begin at home, though it should not end there.

In our judgment, the common habit of speaking and thinking of the *new nature* as being an engrafting of a spiritual element into a *natural* man and of the *blending* in us of the human and divine natures, are serious and hurtful errors. There is no league, no blending or uniting of the two natures. When we receive the *new* nature, it is not that we may blend and unite it with our old human nature, but that we may crucify and put to death the human. Not my will and God's will, my plans and God's plans, my work and God's work, blended. They will not blend. Like oil and water, they are of different natures. My will, plan, work, &c., must all be lost. Though our wills were perfect human wills, as Jesus' was, we must ignore them, and say wtih him—"*Not my will,* but thine, be done." We can see no blending of two natures in our Master, but a complete control by the Divine, and a crucifying of the human. "Let us walk in his footsteps *as* he hath set an example."

What peace He bringeth to my heart,
Deep as the soundless sea,
How sweetly singeth the soul that clingeth,
My loving Lord, to Thee.

AND AFTER DEATH THE JUDGMENT

"As it was appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation." Heb. ix. 27-28.

Perhaps no text of scripture has ever been more widely misapplied than the above; it is generally supposed to refer to mankind in general, and to mean that there comes a judgment to them after death. But by reading this 27th verse in connection with vss, 26 and 28, it will be seen that the "*men*" referred to were the various high priests of Israel. Paul is trying to show us that these "men" in the sacrifices which they "offered year by year continually," were but types of Christ; that though they offered and went into the holy place every year, Christ as the *antitype* needed only to go in once. Christ's sacrifice was that of his *own life,* while that of these typical men was the blood of others, that is to say, these typical priests instead of laying down their lives and then being given a new, or spiritual life (as in the case with Jesus) were told to kill "*a bullock*" which was *for,* or *instead of their own,* natural lives; thus *in figure* the priest died, every time he slew the bullock. Now after thus killing the bullock it remained for the high priest to take the blood into the holy place and see whether it would be accepted. This was the judgment—trial. If the work had been all properly done, it was accepted of God and was the basis of *at-one-ment* for the people and the after blessing. Now notice that, "*As* it was appointed unto (those) men once to die, (as represented by the bullock) and after that the judgment, (to see if their sacrifice was acceptable) *so Christ* was once offered to bear the sins of many."

Our head, Jesus, having given himself for *us*— the church, (Eph. v. 25-27.) presented the evidences of his death in the flesh, typified by the *bullock.*) Then came the trial—Was it a perfect sacrifice? If so it would be accepted. It was perfect and was accepted of God and while the *Head* remained in glory, the spirit of the Head came upon all believers (at pentecost) anointing them as *His body,* to have share in His sufferings and to be made conformable unto His death, as represented in the goat sacrifice. Lev. xvi.

Soon the body will have finished its work of "filling up that which is behind of the afflictions of Christ." Col. i. 24. Then the Head comes to the body and takes it into the Most Holy, the sacrifice of the body being accepted through the merit of its Head. Then the appearing to bless all the people takes place. (Lev. ix. 23.) When he thus appears to bless, is it the head alone which apears think you? No, "when he shall appear we also shall *appear with him* in glory." "We know that when He shall *appear* we shall be like Him." 1 Jno. iii. 2. We will be like him *when* he appears not *after* he appears. Will he appear in the flesh and we in the flesh? No, that would not be "*in glory.*" Besides if you will examine the context you will readily see that the spiritual body is meant.

He took a flesh body only as a sacrifice—"A body hast thou prepared me" (for sacrifice). "He took upon him the form of a servant *for* the suffering of death." But when he comes forth the second time (head and body complete) it will not be to repeat the work of sacrifice, "for this he did once" but he comes forth unto salvation and he comes "in glory."

Thus the prophets foresaw and foretold "the *sufferings* of Christ (head and body) and *the glory* that should follow:" "For verily when we were with you we told you before that we should suffer tribulations. No man should be moved by these afflictions, for yourselves know that *we are appointed thereunto.*" 1 Thes. iii. 3-4.

Take joyfully then, dear brethren, the sufferings of the present, that when they are ended, we may be joined to, and "appear with Him in glory," for then "ye shall be *glad* also with exceeding joy."

TO WHOM DO WE APPEAR?

is a question of interest. The type (Lev. ix. 23.) shows that the *appearing* is to "all the people." Their typical priest so appeared and so blessed "all the people" for whom the sin offerings had been made. Israel being the type of the world as the house of Aaron (type of Levi) had before been used as a type of the household of faith," from which the "little flock" of priests are selected: So our appearing will be to bless the people—the world of mankind; to raise up and bless the race fallen in death and sickness and degradation; to raise them to perfect manhood as at first—"the *restitution* of all things which God hath spoken."

Throughout the "Day of atonement"—typical of the 6,000 years of sin's reign, in the latter part of which 1900 years the sacrifices have been offering—during that "day of atonement" the people were instructed (Lev. xvi. 29.) that they should "afflict their souls," etc., typical of the world's painful and afflicted condition during sin's dominion and until their sins are blotted out and their *at-one-ment* with God completed. Theirs was only the type; the real atonement is almost finished and soon the blessing will begin.

Now it is these waiting multitudes—the people, who are awaiting the coming forth of the Great Prophet, Priest and King—"The Christ," "The Seed." Paul says so: "The whole creation groaneth and travaileth in pain together until now." "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." The human family will not see Jesus the head or bridegroom when he comes to get His "Jewels," "His body," "His bride." *He* comes as he went away—quietly, unknown to the world. (But not again in the flesh for though we have known Christ *after the flesh* yet now henceforth know we him (so) no more.") Earth's millions are groaning for deliverance from "the bondage of corruption" and though they may not have clear ideas of *how* it comes, yet in due time the deliverance shall come and they will recognize it as being the work of the "sons of God." "And it shall come to pass that every soul that will not hear (obey) that prophet (teacher) shall be cut off [die] from among the people." And all who do obey him shall be delivered from the bondage of corruption [sickness, pain and death] into the glorious liberty of the sons of God. As redeemed human children they shall

come again into the same freedom from sickness and death as that enjoyed by angels, by Adam before he sinned, etc. Pain, corruption and death are only the accompaniment and bondage resulting from sin.

Though "every eye shall see Him, and they also which pierced Him," we do not believe He will appear (and we with Him) to all *at once*, but that, as indicated in our text, it will be to those that "*look* for Him." The seeing will not be that of the *natural eye*, for "without holiness no man shall see the Lord." The *holy ones* are the saints. *We* shall see Him as He is, for we shall be like Him. There are other ways of seeing than by the natural eye. To see means to recognize; to perceive. When Jesus was present in the flesh, many saw Him with the natural eye. Few saw Him really. Eyes had they, but they saw not.

Again, a blind man could truthfully say, "Wonderful things in the bible I *see*." Paul says we are to watch and "*see* the day approaching," &c. We thus used the word *see* as meaning *to recognize*. Now we understand that Jesus, our head, is now present as our "Morning Star" (day-bringer), preparing a "little flock." (We don't claim to know them all). The world and many of the virgins (pure ones; saints), are asleep, and know not of the "day star's" having risen. Soon the *few* prepared ones are caught away unknown, and, with the dead of the same class, constitute "the prophets and saints" of Rev. xi. 18—the bride—the overcomers, who, under and in their leader and head, Jesus, are to "inherit all things"—be members of the "first-born"—therefore, "heirs of God, joint heirs with Jesus," of whom He spoke, saying: "Fear not, little flock; it is your Father's good pleasure to give you the kingdom."

"Then shall the righteous shine forth as the sun in the kingdom of their Father," whose kingdom prayed for 1800 years, will then have come: "Thy kingdom come," and following gradually comes the next clause, "Thy will be done on earth as in heaven." It requires all of the millennial age to accomplish God's will on earth as in heaven, and to utterly wipe away sin and its results; corruption, pain and death.

Those who will first recognize this millennial day as begun, and its sun of righteousness as having risen, the kingdom of God as having been "*set up*," or commenced its reign, will be the "great company who go through the coming time of trouble and come up (to the *family* condition, as partakers of the *Divine* nature), but not being the overcomers—the bride—they do not sit *in* the throne, but *therefore* are they *before* the throne." We say that this *class*, the left of the church when the bride is taken, will be the first to recognize the kingdom as being established. As we see by Rev. xix. 5-9, "A voice came out of the *throne*, saying, 'Praise our God, all ye, His servants, and ye that fear Him, both small and great.' And I heard, as it were, the voice of *a great multitude*, and as the voice of many waters, and as the voice of mighty thunderings, saying, 'Alleluia! for the Lord God omnipotent *reigneth*'" They realize the reign as commenced, and the bride as being taken, and that they are left out of that little flock. But the *plan* of God begins to open out before them, and they find Him much more loving and kind than they had ever supposed while they were bound in and to *Babylon*, at whose overthrow they rejoice. They begin to praise God, saying: "*We* may rejoice and exult, and give glory to Him, because the marriage of the Lamb came, and his wife prepared herself." [Diaglott].

Then (vs. 9) a promise is made to this second company, viz,: that they come to the "*marriage feast*," when they, the "palm bearers," shall be ushered into the presence and joyous and eternal fellowship of "the crown-wearers, the kings and priests unto God, and thus the entire family or "first-born" and many brethren be complete, and together unite in showing forth the praises of the King of Kings, and Lord of Lords to the world.

The second class who will recognize the kingdom as "set up" will be fleshly *Israel*, when toward or at the close of "the time of trouble" they shall have been gathered in great numbers and wealth to Palestine, and when the "nations shall come up to take a spoil and prey," etc., (Ezek. xxxviii. 11.) For "the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle, ... and half of the city shall go into captivity, &c. . . . . Then shall the Lord go forth and fight against those nations as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives," &c. (Zech. xiv. 1-4). This, apparently the first realization Israel will have of the kingdom's having come. Chap. xii. 2, 3; 7-10 seems to discuss the same topic and describe the effect upon them of their marked deliverance. They recognize (look upon) Him whom they have pierced. They seem to be able to establish the identity of the *Deliverer* as the one they had once despised, crucified.

Our understanding is, not that they will *see* Jesus or any one with their eyes, nor that Jesus and His church will appear in the midst and fight and kill their enemies (we war not with carnal weapons), but that after they have been badly beaten by the great multitudes of their enemies, the Lord will *appear* and show Himself and fight for them "*as* when he fought in the days of battle." But *how* was that? Think of it! How he overthrew great kings and strong nations before them; nations so much stronger than they that it was a *miracle*. Thus God was in the midst of Israel, and delivered them from all their enemies round about. *As then*, so again he will reveal himself as their deliverer, and they shall say: "Lo, this is our God. We have waited for him, and he will save us." So the work of *revealing* progresses until "all shall know him, from the least to the greatest," and "all nations shall come and worship before him," and thus *every* eye shall see (recognize) him, while only the *holy* shall see him *as he is*.

Thus, too, we see how "he will be revealed in flaming fire." [Judgments.] The judgments which come upon "*Babylon*" and cause her overthrow open the eyes of the first mentioned class to recognize the kingdom power. The overthrow (judgments) on the attacking nations open the eyes of the Israelites similarly while the balance of mankind, living and resurrected nations, will find abundant proof of the rulings of the spiritual kingdom in the crushing and destroying of their enemies, sin and death, for "when the judgments ["flaming fire"] of the Lord are abroad in the land, the inhabitants of the world will learn righteousness."

Thus each class, as they become interested and awakened to "*look* for him," shall see him. "To them that look for him, he shall apear," and we "also shall appear with him," and thus "the desire of *all* nations shall come."

WHEN AND HOW WILL CHRIST COME?

We have just read, in a contemporary which is seen by many of our readers, an article entitled "Christ and Anti-Christ," in which the writer seeks to prove that Jesus, at his second advent, will come *in the flesh*. The proof of his position he bases mainly on, 1 John iv. 2, 3. He quotes the verses thus: "Every spirit that confesseth that Jesus Christ *erkomai* [cometh] in the flesh *is of God*, and every spirit that confesseth not that Jesus Christ *erkomai* in the flesh is not God." "For many deceivers are entered into the world who confess not that Jesus Christ *cometh* in the flesh. This is a deceiver and an Anti-Christ." 1 John iv. 2, 3, and 2 John, vii.

He continues: "The rendering of *erkomai*, as it is given by the translation in these special texts, was merely because of the theology of these Episcopalian ministers. It is the word invariably used [mark!] by the apostles when speaking of his *future* coming." Then follows a list of texts, in which he asserts *erkomai* occurs, putting them all in the future tense.

We are obliged to say that he has made a very serious mistake, and one calculated to lead into error any one not familiar with the Greek of the New Testament. Yet it is but just to say that it was a mistake easily made. Not being familiar with the original, he evidently depended upon a Greek Concordance in making his quotations. The error *probably* crept in this way. In such Concordances, each word is given usually in its generic [general] form only, without reference to the changes it undergoes in passing through the various grammatical forms which distinguish its moods, tenses, &c. Thus, under the general head of "*Erkomai*" [*come*] he would find references to passages containing such combinations as these: *have come, is come, will come, may come*, also *cometh, came*, &c.

If unfamiliar with the Greek forms and without an examination of the Greek text he would be *totally unable to distinguish* between the tenses.

Looking in the concordance then under "*Erkomai*" he finds references to *some* passages which he knows speak of Christ's *second* advent. *If he fails to look further* he may conclude that "it is the word invariably used when speaking of his *future* coming." Of course a more thorough search would soon have revealed the error. Having thus reached a conclusion—unfortunately a wrong one—it is apparent that on finding other texts which *his theory* required to be in the future tense—that were translated in the *past*—he would at once jump to the conclusion that they were *mis*translated.

This he has done. Both in his proof texts, and in his list which he has given to support his translation of the proof texts, he has been thus deceived. His argument briefly but fairly stated is this. "*Erkomai*, meaning *cometh*, is the word invariably used by the apostles when speaking of his (*Christ's*) *future* coming." Proof: a list of texts referring to the future in which *he asserts erkomai* occurs. Now, says he, (we

are using our own words for brevity's sake.) Erkomai is the word used in 1 Jno. iv. 2-3, in which it speaks of a coming of Christ *in the flesh*, therefore the coming in the flesh spoken of, is in the future, at his second advent, and all who deny this are by the same authority called Anti-Christ—those who are in harmony with the Watch Tower particlarly included.

Well, we can pardon his allusion to the Watch Tower, and even *excuse* his mistake, but we cannot pass it by unnoticed; and now let us give briefly the *facts* in the case—First then: In the texts he has quoted the words in dispute are not confined to the *future*, but are in various tenses. Secondly: The word *erkomai* (on which he hangs the whole argument,) *does not occur in any of them.*

We will now quote the texts, and give the original words as they really appear:

"Every spirit that confesseth that Jesus Christ *is come* [*eleeluthota*] in the flesh is of God, and every spirit that confesseth not Jesus Christ is not of God." 1 John iv. 2, 3. The word does not occur in third verse "This same Jesus, who is taken up from you into heaven, *shall so come* [*eleusetai*] in like manner," &c. Acts i. 11. "When the Son of Man *shall come* [*elthee*] in his glory," &c. Matt. xxv. 31. "Behold, the Bridegroom *erketai!* [Word omitted in best authorities.] Matt. xxv. 6, "Behold, he *cometh* [*erketai*] with clouds." Rev. i. 7. "There *shall come*, [*eleusantai*] in the last days, scoffers." 2 Pet. iii. 3. "Behold, the Lord *cometh*." [*Eelthe—came;* prophetic; like Isa. ix. 6.] Jude xiv. "Which is and which was, and which is *to come*." [*Erkomenas.*] Rev. i, 14.

A portion of an article from the Watch Tower on the latter part of Matt. xxiv., was rather sharply criticised in our contemporary's article, in which he also claimed to find *erkomai* again where it does not occur. The scripture reads thus: "Who, then, is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord, *when he cometh*, shall find so doing." Brother Russell claimed, in The Watch Tower, that the time spoken of was not the instant of Christ's arrival, as generally believed, but after he *has come.* The Greek word here is *Elthon*, and it undoubtedly has this meaning. It signifies an arrival accomplished; a period *after* the coming and during the presence of the Lord. It is a participle form of the word, and should be rendered "*having come.*" We might quote a multitude of texts in which it occurs, but must be satisfied with a few. That we may not be charged with picking up scattered and stray texts, we will take a few in succession as we found them at the beginning of the book. "The star which they saw in the east, went before them, till, *having come* (*elthon*), it stood over where the young child was." Matt. ii. 9. Notice, the star had been going before them, but at the period covered by *elthon*, it had ceased to go. Its arrival was accomplished: it stood.

"And when Jesus *was come* (*elthon*) into Peter's house, he saw his wife's mother laid, and sick of a fever." viii, 14.

Tell us, was not Jesus present? We do not know how long he was in the house till he saw the sick one, but we know that he had *arrived*, whether she knew it or not. His coming had been accomplished. He was present.

"And when Jesus *came* into the ruler's house, and saw the minstrels," &c. ix. 23. We might read, "And Jesus *having come* into the ruler's house," &c. He had arrived. "And when *he was come* (*elthon*) into his own country, he taught them in their synagogues," &c. xiii. 54. Surely he was *present* in this case. "Then he (the evil spirit) saith, I will return into my house from whence I came out; and when *he is come* (*elthon*), he findeth it empty, swept and garnished." xii. 44. He *had returned*, and made search, and found this condition of things. "Blessed are those servants, whom, the Lord *having come*, shall find watching. Verily, I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them." Luke xii. 37.

Have we been astonished at the wonderful feast of love and truth that has been placed before us, without any effort on our part? Marvel not; the Master has come, and has made us sit down, and with his own blessed hands is serving us a bountiful supply. "Behold, I stand at the door, and knock. *If any man hear my voice*, and open the door, I will come in to him, and *will sup with him and he with me.*" Rev. iii, 20. Some have supposed that this text had an application all the way down the gospel age. It cannot be so. It was given only to those living in the Laodicean period of the church. The spirit so directed. We know that we have been feasting with him. Could we do so until he had come in to us? Nay more: Could we have heard the knock until he first *had arrived*, and stood, waiting and knocking for admittance?

And now, dear brethren and sisters, let us look very carefully at Matt. xxiv. 44-51 in the light that has been given us, viz: that our Lord *has come.*

"Therefore, be *ye* (ye brethren) also ready; for in such an hour as ye think not the Son of Man comes." This was fulfilled. It was months after Christ came (in Fall of '74) before the company realized it. "Who, then, is a faithful and wise servant, whom his lord hath made ruler over his household, to give meat in due season? Blessed is that servant, whom his lord having come (*elthon*), shall find so doing." Was there such a servant? Of course, we do not understand that it means one individual, but evidently a *small* company, best symbolized by a single servant. There was such a one, giving meat in due season, and receiving the blessing, for years. *

"But, and if *that* evil *servant* shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants," &c. Who is this? He is called *that servant, i. e.*, one perviously spoken of; one, then, who had been giving the household meat when the Lord came. What was that due meat? Surely, the time arguments proving the presence of the Master. What then? Some part, large or small, of that little company must change their minds, and, taking back what they have said, declare, "My Lord delays his coming." Mark, there can be no *delay* until the time of arrival has passed. This one, therefore, must have known and taught the *true* time of the coming. Again, to fill the picture, he must begin to smite the remainder of the company; and as he is in opposition, and proclaiming a delay, it is evident that they must be teaching that there is *no* delay, but that the truth of the past remains true.

Brothers, sisters, how else could this scripture be fulfilled? When, but at this time, could it take place? Truly, the King has come in to the guest-chamber, and is scanning those who have been privileged to enter. Can we bear that searching eye, looking clear through and through? Lord, help us to examine ourselves in the light of present truth. W. I. M.

* [See Volume VII, Scripture Studies, p. 54, last ¶.]

A LETTER TO THE WATCH TOWER

My Dear Brother Russell: How true it is that our Heavenly Father can bring good out of evil, and cause the wrath of man to praise him. At the very time we are cautioned to "watch" and "beware," and that "the love of many shall wax cold," on account of iniquity abounding, He has arranged a mass of concurring events well calculated to increase our faith. I am reminded of this every day. I find men fulfilling prophecy; saying and doing many things, freely and voluntarily, which they have not the remotest idea had any connection with God or heaven, and yet which is of such a nature, or has such a relation to things which are of interest to the child of God who is watching closedy every indication of the presence of his Lord, as to impress him forcibly with the thought that He is even *at the door.* While stopping in a certain city, not long since, a little incident occurred which had something to do with this train of thought.

I was in conversation with a gentleman (not a professor of religion, I suppose). We were in his place of business, and looking out of the window before me, I saw the tall, symmetrical spire of an adjoining fashionable church, which was surmounted by a weather vane in the form of a cock. At first sight and thought it seemed to me to be a *vain* thing to be upon a Christian church, and your correspondent expressed his surprise at its being in *such* a place; for although it is a reminder of Peter's weakness and denial of his Lord, and inferentially of *our* weakness, yet it is so often used as the emblem of boastful power that it seemed quite out of place there, and it seems that the gentleman referred to was impressed the same way, for he said, looking archly at it, "Oh, it is in harmony with the principles of the churches in *these days*," giving a peculiar accent to the words "*these days.*"

Soon after, looking out at the building from another point, I observed: "Those must be fine windows, judging from the appearance outside." "O, yes," said he; "it is a fine church *inside*, but that cannot be said of those who belong to it." And then, striking an attitude, and pointing with scorn toward the place, he said, "Why, sir, if you could take all the Christianity there is in there and boil it down, you would not get a piece as large as a pin's head."

Of course, I had nothing to say, but went off into reverie, and said to myself (the outgrowth of thoughts presented in the Watch Tower): That church is struck with lightning, and

don't know it, but will some day wake up to the fact when it is too late to rebuild it. "As the lightning cometh out of the East, and shineth even unto the West, so shall also the coming [*parousia*—presence] of the Son of Man be." The lightning has swept away "the refuge of lies," and the *world* sees the "dead men's bones and all uncleanness." The lightning not only reveals things which were hidden, but it has a pleasing or displeasing effect according as the things revealed are pleasing or displeasing to the beholder. To children who, in the stormy night, watch for the absent father, the lightning, to their joy, reveals him near at hand; but to the burglar, that same flash reveals approaching justice and doom; but in *either* case the beholders get true views of their surroundings. They see the highest objects first and best. The churches are the highest objects, and men now see what they are and what they *should* be; although they do not yet see down into the valleys of social and civil conditions so as to adjust things, but as the storm increases, they *will* be able to see, and "will learn righteousness," and acknowledge "that the Most High ruleth in the kingdom of men."

Let us lift up our heads "*knowing* that our redemption draweth nigh."

"Cheer up, cheer up; the day breaks o'er thee,
Bright in the promised shining way!
Light from heaven is streaming for thee.
Proving thee near the perfect day."

Rejoicing in the light now shining from our Lord's presence and hoping for the soon coming change to the likeness of his glorious body, of all who have made a covenant with him by sacrifice, I am your brother in Christ.

J. C. SUNDERLIN.

QUESTIONS OF CORRESPONDENTS

Q. Bro. R., please give me your view of 1 Pet. iii, 19, which says that Jesus Christ was "quickened by the Spirit by which also he went and preached unto the spirits in prison, which sometime were disobedient when once the long suffering of God waited in the days of Noah while the ark was a preparing."

A. We understand this to teach that the Spirit which raised Jesus from death was the same which while the ark was preparing preached through Noah ("a preacher of righteousness") to the antediluvian sinners, *now* in the great prison house of death.

Q. Bro. R., you have shown, I think clearly and scripturally, that the body of Christ, as well as the head give their lives as sacrifices for sins, and that as his was the ransom price of "the household of faith," the body's life given during the Gospel Age is accepted as "filling up," or completing the work of the head "*for the people*"—the world. I see too that it seems to be the clear fulfillment of *the goat* sacrifice of Lev. xvi, but there is one text which troubles me, i. e., Col. i. 24, where Paul says: "I now rejoice in my sufferings *for you* and fill up that which is behind of the afflictions of Christ in my flesh *for his body's sake which is the church.*" My difficulty is that the sacrifice is for the church while the type (Lev. xvi.) teaches that the sacrifice for the church was completed in the death of Jesus as typified by the bullock's dying for Priests and Levites, and that Paul's sacrifice and that of every other member of the *body of Christ* is "*for the sins of the people*" (*the world*), and is represented by the goat.

Can you suggest how we may harmonize these scriptures?

A. God accepts the offering of the High Priest, *head and body*—the second Adam and his Bride as the ransom price of the world's life, as the offset of the disobedience of the first Adam and his wife.

Adam and Eve were one in the transgression; Jesus Christ and his bride are one in the redemption of the world. Now consider that God has covenanted to accept our sacrifice of earth-life and nature, and has promised us the higher—the Divine—and we, Jesus and His body, have accepted the conditions and covenanted to die. Next the question arises—How shall we die? Shall we go to the altar and knife as did the bullock and goat in the type? No, we have only to remember that the goat was to suffer and die *as* did the bullock which means that we have Christ Jesus as a pattern of how we are to *give our lives.*

He *spent* His life according to the Father's will in "doing good unto all men as he had opportunity, especially to the household of faith." And this is just what the Apostle enjoins us to do also. There are hundreds of ways of spending our life-power according to the talents we possess; in the household, in the workshop, in temperance reform, and in any other way we can bless and benefit humanity and exercise the Divine attribute *love.* But while it is good to do for any one, yet, Paul esteemed it a special privilege to spend and be spent "*for the church* which is His (Christ's) *body.*" Jesus' time was spent largely in instructing the disciples, and we should esteem it a special honor to be permitted to do much and suffer much for each other, as long as we have life or strength to spend.

Suppose I bought an article of you for $100, and came to you presenting the money and you said: Here is the article and the money too. I want you to spend this money, which is mine. Use it for the benefit of those you find needing it, especially any of my relatives. You will be acting as my agent and may use so much of it on yourself as you find necessary to the accomplishment of my work (only). This would illustrate how we give ourselves, and how our Father accepts us (the body of Christ) as part, with our Head, of the world's "sin-offering," and also permits us to be his agents in doing good. Thus we in spending our lives and all that God has given us, are merely his stewards and were given all powers and blessings, not for ourselves, nor to keep, but to use for Him. Let us so do.

Q. Please explain 1 Pet. ~~iv.~~ 4:6, "For this cause was the gospel preached also to them that are dead, that they might be judged according to men, in the flesh, but live according to God, in the Spirit."

A. This shows the double nature of one begotten of the Spirit—the body still *human*, the spirit of the mind *Divine.* Peter is exhorting to separateness from the world, not only of our *minds* but also of our *bodies* as ruled over by our minds.

The gospel (good news of our redemption and the promise of glory,) was given us, that our lives should be influenced by it and that we should be separated from the world as "*new creatures*" thus living according to God in the Spirit and regarded by His as "new [spiritual] creatures, while men who see no physical change in us, regard us still "as men in the flesh," and think it strange if we do not act as natural men.

"The natural man receiveth not the things of the Spirit." He understands not the begetting to a *new* nature, new hopes and aspirations, and thinks a self-sacrificed life *unnatural;* and so it is unnatural. Therefore we must have the new nature implanted before we can crucify the old.

THE SCAPEGOAT

If the goat that was slain represented the saints, the "little flock," did not the scape-goat represent "the great multitude" that come out of great tribulation and wash their robes? After much thought, we had about come to this conclusion, but, on presenting it to others, difficulties became apparent, and we now suggest that the scape-goat represents that portion of the *world,* or "children of the devil," which are *professedly* Christian, and on account of whom the multitude of Christians are in the bondage of conformity to the world. It seems that the "little flock" represent the whole church, and will gather the "great multitude" around them as the lodestone will gather the particles of steel mingled in the dust. These particles of steel are treated as dust only till they are separated. So our thought is that the multitude of Christians, mingled with and in bondage to the worldly element, are counted as the scapegoat only till they are separated; then they are exalted to their proper relationship to the saints. "Without holiness, no man shall see the Lord."

We think we see several scriptural facts that will serve to illustrate our view of the case.

First: The meaning of the word scapegoat seems to indicate the idea. The Hebrew word, Azazel, rendered scapegoat, is said to mean devil. This fact has led some to believe that the devil himself is to be the antitypical scapegoat; and does not the definition favor the idea?—One goat to represent the Lord, and the other the devil. Our idea is, that one goat represents the Lord's children, or wheat, and the other the children of the devil, or tares, as in the parable of wheat and tares of Matt. xiii.

Second: It seems illustrated by the case of Israel in bondage in Egypt. Let Aaron be as the saint, the mass of Israel the "great multitude," and Egypt, who held them in bondage, as the scapegoat. Israel suffered with Egypt until they were separated, and the object of all the plagues was the complete deliverance of the "great multitude." But, as has been shown in another article, all Israel were exempt from the "seven last

plagues," and therefore the great burden of wrath fell on the Egyptians.

Take the case of the Jewish nation, as Christ found them, on this point. There we see a company of first ripe ones, those who accepted of Christ before their house was left desolate. All who accepted Him afterward, and before the wrath came on them to the uttermost, were *wheat*, though later ripe, but the *chaff* was burned with fire unquenchable. It was on that *generation* that Christ said all the righteous blood should come. Matt. xxiii. 34-36. Does not this put them in the attitude of the scapegoat, receiving the sins at the hands of the priest? It was (as in Egypt) in their extreme calamity, that the Christians escaped from that generation by fleeing to the mountains, when they saw Jerusalem encompassed with armies. Luke xxi. 21. In this, we see the first fruit, the later fruit, and the scapegoat; and this is no less clear to our mind because the later fruits were the greater number, and because, *until they were separated*, they were included under the curse on that generation.

It seems clear to us that the manner of the disposition of the Jewish church was intended, in its important features, as a *pattern* of the manner of the disposition of the gospel church—that this is the great event to which several types, parables and prophecies point. As in the pattern, there is the first ripe, the later ripe—both wheat—and the tares: the "little flock" not defiled with corrupt churches; the "great multitude," who are defiled by contact with Babylon, but who come out of Babylon, and thus wash their robes from the world spots; and, third, the Babylon element that does not come out, but drink the wine of wrath without mixture, and go down as a millstone into the sea. It is Egypt, the chaff of the Jewish nation, the tares of the gospel church, or the gospel church, or Babylon, that, each in their turn, receive the uttermost wrath, or wrath without mixture, as represented by the "seven last plagues; for in them is filled up the wrath of God." Rev. xv. i.

This uttermost wrath did not come on Israel in Egypt, nor upon the later ripe wheat of the Jewish house. Neither did it come on the later ripe wheat of the gospel church; *i. e.*, the great multitude who come out of Babylon in obedience to the call, and thus wash their robes. Does not the scapegoat represent those who receive the uttermost wrath, and thus bear the sin? They did leave the world by profession, and were a part of the nominal church, or kingdom of heaven, but were tares, or children of the devil, all the time. They were sown among the wheat, but they never were wheat. They never had been even *counted* holy in God's sight, as are all the wheat, whether first ripe or later ripe. They had never *defiled* their garments, for they had no garments given them. Nothing can be defiled that was never clean.

The defiled ones are like Esau, who lose their crown, their birthright. Heb. xii. 14-17. Once lost, it can never be regained. But Esau was not cast out of the family. He took the place of the younger brother as a servant; and so those who defile their garments with Babylon, lose their crown, but, by washing their robes, become servants in the heavenly temple. Rev. vii. 14-15. They come out of great tribulation, as did Israel from Egypt, but they are exempt like them from the "seven last plagues." Jacob and Esau, are used by Paul to represent the first-born and later born in the same family, and he makes the defiled one take the place of the later born. But it is evident that the tares do not belong to either of these classes.

Whoever will read the sixteenth chapter of Revelation will see that the seven last plagues do not come on those that repent, come out from Babylon, and wash their robes, but upon Babylon itself, or those who have the mark of the beast, and *do not repent of their evil deeds* and give God glory. Verses 9-11. They have no part either as kings and priests or as servants with this gospel crop. The church order and paraphernalia which they delighted to sustain, because it gave them power to enslave and control the mass of Christians, will go down to rise no more and be lost in the great sea of mankind.

The parallelism between the ending of the Jewish and Gospel ages, and also the idea that the *rejected* portion of each house is the scapegoat, are sustained in our mind by comparing the words of Jesus in reference to the blood of the righteous: "All these things shall come upon this generation" (Matt. xxiii. 35-36,) and the statement of John in reference to Babylon: "And in her was found the blood of prophets and of saints, and of all [that fear God's name] that were slain upon the earth." Rev. xviii. 24.

It seems clear that the downfall of Babylon is necessary to the deliverance of God's people, the line between the church and the world, and between truth and error must be drawn, hence Babylon in her fall, not only bears, but bears away the sins of God's people.

We would call attention to the judgment scene of Matt. xxv, as having in it the illustration of much that we have said. The scene is laid after the saints have ascended to the Father with Christ who came forth to meet them in the holy place. They are now one in power and glory as were Moses and Aaron, and go forth to execute judgment. The nations are gathered before Christ and those whom He calls "These my brethren." Verses 40-45. That the nations here mean the *Christian* nations, is evident, because no others have been brought in contact with Christ in the persons of His saints. Here are included the "great multitude" of Christians called the "sheep" and the Babylon element, or tares—the children of the Devil—called "goats." They are all as the same until they are separated, but as the object of Moses and Aaron when they went forth to execute judgment was to separate and deliver Israel, and to bring Egypt down; so here we see first the separation and the "Come ye blessed" to the sheep, followed by "Depart ye cursed" to the goats.

As we have seen it was after the first three plagues that the Lord said: "And I will sever in that day the land of Goshen in which *my people* dwell . . . . And I will put a *division* between *my people* and *thy people*," &c. Ex. viii. 22-23. Then follows on Egypt the seven last plagues. This looks like the separation of the sheep from the goats followed by the "fire" on the goats.

Practically, we believe this *separation* will be fulfilled by the great body of Christians, who are left in the world when the saints or little flock are taken away to meet Christ, cutting them loose from their conformity to the maxims and customs of a worldly church, washing their robes and making them white and thus raising the standard of a pure Christianity to the world. The entrance into the temple in heaven cannot be immediately effected, as Israel was not delivered out of Egypt, until the fulfillment of the seven last plagues. Rev. xv. 8.

It would seem that this washed or separated state, while men are yet mortal may *possibly* be lost. This is the state of those on "*as it were* a sea of glass." This danger of losing it is implied in the statement made after *six* of the seven last plagues are poured out: "Behold I come as a thief. Blessed is he that *watcheth* and *keepeth his garment*, lest he walk naked and they see his shame." Rev. xvi. 15. The coming as a thief extends over the whole period from His coming to meet His saints until these judgments on Babylon are complete; and it is clear that no man is absolutely above danger of falling until he is immortal.

We are impressed with the thought that a certain class who had been forgiven have that pardon *revoked*, and so share the fate of the world. The idea of pardon being revoked seems strange to many Christians, as it once did to us, but such an idea is clearly taught by the Saviour in the parable of the two debtors. Matt. xviii. 23-35. One owed his Lord "ten thousand talents," and "the Lord of that servant was moved with compassion, and loosed him, and *forgave him the debt*." This was because he was willing to pay and could not. The other debtor owed this forgiven one an hundred pence, and he took him by the throat (just as some professed followers of Christ apply the *law* to their fellow disciples) and in the face of his *inability to pay*, and his *plea for mercy*, he cast him into prison. And when his Lord heard it, he was angry and delivered him to the tormentors "until he should pay all that was due him."

Here is a case of pardon revoked; and after giving this illustration the Saviour says, "So likewise shall my Heavenly Father do also unto you if ye from your hearts forgive not every one his brother their trespasses." Our sins are forgiven at conversion, but are not "blotted out" until the sanctuary is cleansed and the hands of the priest are laid upon the head of the scapegoat, or until "the times of refreshing shall come from the presence of the Lord." Acts iii. 19. And the way to retain forgiveness is by forgiving others their trespasses. If we would be on the side of the Lord's goat instead of the Devil's we must follow the Lord's methods of dealing with others. "If any man will come after me, let him deny himself and take up his cross and *follow me*." Matt. xvi. 24.

J. H. P.

[In the article above, Brother P. suggests some food for thought regarding the type of the sin-offering, scape-goat, etc. We fully agree with the general view expressed relative to tares, Babylon, etc., not representing *the church* in any sense, neither the "little flock" nor great company.

But we must yet hold to our views, as heretofore expressed, that the scape-goat represents the "great company," not Babylon, tares, etc., for several reasons. First: The scape-goat was brought to the door of the Tabernacle, and had been accepted of God. Surely this is not the case with *hypocrites* in

the church. If they present themselves, they may deceive men, but not God. Again: God intimates that as far as He is concerned, He has no choice (shown by casting lots) as to which shall be the sacrifice or *sin offering*. This would not be true of a *hypocrite*. God would not accept of a tare's sacrifice for sins; the offering must be pure, free from sin. Jesus was such in fact. We are so, because justified by Him, and we think that both goats standing thus before God must represent, not tares, but *justified ones*—Christians.

This class of true ((though not faithful) Christians stand side by side with the faithful ones who do follow their Lord's example, and crucify the will of the flesh. These are overcome by the world, and though they would love the approval of their Lord, cannot bear the frown of men. Like the unfruitful branches, they do not bear the fruit of the vine, but merely leaves, and are, therefore, *"castaways"* from the high calling and honors of the overcomers. These are not accounted worthy to escape those things coming upon the world, and go through at least a part of the world's trouble, the object being the "delivering over to Satan, *for the destruction of the flesh*, that the spirit may be saved on the day of the Lord Jesus." This is made necessary by their having failed to crucify the fleshly nature according to their covenant. And as we have already seen, it is necessary for all to lose the *fleshly nature* and form, either by *"destruction" or "sacrifice,"* in order to the obtaining of the Divine form and nature. "I beseech you, brethren, by the mercies of God, that ye present your bodies a *living sacrifice*, holy, acceptable to God—your reasonable service."

The subject is large and will bear much examination, which we hope all will give it.—EDITOR.]

SEND A POSTAL CARD

We desire to send the WATCH TOWER to all who are interested in it sufficiently to read it carefully, but have none to waste. We will not indulge in the begging, urging and dunning process so common to religous journals. You know that the *second* volume commenced July, 1880, and if interested in and desirous of its continuance, you should in some way signify your wish. You know that the paper is FREE to all who want to read it and consider themselves unable to pay for it. You know, too, that we expect at least a postal card from each subscriber each year. If, therefore, you desire a continuance of the WATCH TOWER'S visits this year, and have not so informed us, do so at once, or be neither surprised nor offended if you do not receive the November issue.

NOT UNTIL NOVEMBER

In answer to a number of requests, we had purposed visiting several places in New York state, where little bands of subscribers reside, among others, Brockport, Honeoe, Dansville, etc., but will defer so doing until the early part of November.

We have had numerous and urgent calls for WATCH TOWER Tracts on various topics, and purpose (D. V.) issuing several as soon as possible. They will be cheap tracts for gratuitous distribution and will be furnished at a very low price to those agreeing to distribute them, or free to those so desiring them. We will use a portion of October in this way instead of traveling.

VOL. II PITTSBURGH, PA., NOVEMBER, 1880 No. 5

"CAUGHT UP IN THE CLOUDS"

"The dead in Christ shall rise first: Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thes. 4:17.

"The dead in Christ shall rise first: Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thes. 4:17.

The scene here described is undoubtedly the same event as shown by the same Apostle in 1 Cor. xv. 51, 52, where he calls it our *change* from a natural, corruptible, weak, earthly body, to a spiritual, immortal, powerful heavenly body. Those members of *"the seed"* (of God), Christ, who lie in death's cold embrace, shall arise spiritual, immortal, etc., but we who are alive and remain unto the coming of the Lord, shall be changed in a moment, in the twinkling of an eye. These descriptions seem to portray the change of all who have part in "the first resurrection," the victors, overcomers—who had not worshipped the beast, neither his image, neither had received his mark. Because changed to immortal (incorruptible) beings, "on such the second death hath no power, but they shall be priests of God and Christ, and shall reign with him a thousand years." (Rev. xx. 4-6.)

This must be a description of the change of the "little flock" or "bride" since the second or great company are not called overcomers, and do not overcome the beast, image and mark, but are subject to their power, until they (beast, etc.) are overthrown in the time of trouble already commenced upon them. It is the "body of Christ" who are the overcomers. "To him that overcometh, I will grant to sit with me in my throne even *as I overcame*." "He that overcometh shall inherit all things." Now notice that it is this class only which is mentioned in our text—"The dead in Christ" (members of "the body") and the living of the same class, who are "caught up"—more properly "caught away." (So rendered in the *Diaglott*.)

The change in our being which takes place in connection with our catching away as shown in the corresponding passage of 1 Cor. xv. 51, 52, viz.: from natural, earthly bodies to spiritual, heavenly bodies, would seem to indicate to us that this *change* is itself the *catching away* referred to—"and so shall we ever be with the Lord." When changed—"made like unto Christ's glorious (spiritual) body"—we will from that instant be as invisible to fleshly beings as He is, and as Angels are. Our Lord we recognize as invisibly present, and Angels are said to be "ministering spirits sent forth to minister for those who shall be heirs of salvation," and to "encamp round about them that fear God," though we see them not.

This change from the natural to the spiritual life and body will be our "second birth." We were begotten of the flesh, and in due time, and in due time were born of the flesh—a fleshly, human body, in the likeness of the *first* Adam. This was our first birth. Again we were begotten of God with the word of his truth, that we should be (future) a kind of first fruits of his creatures (Jas. i. 18.) and we will reach that condition when "born of the spirit"—into the full likeness of the *"second* Adam"—the "Divine spiritual life and body." Thus we have even now become new creatures in Christ Jesus, and partakers of the Divine nature, and *our change* will be this new life completed. Then what Jesus said of all spiritual bodies will be true of us also. "That which is born of the Spirit is spirit. . . . . The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; *so is every one that is born of the Spirit*"—invisible, incomprehensible to humanity. "So shall we ever be with the Lord."

Our text says we are "to meet the Lord in the Air." The Greek word here used for *air*, is in three other places used symbolically to represent *government* or *controlling power over the Earth* (Eph. ii. 2. Rev. ix. 2 and xvi. 17.) We believe it to be used in the same way here: When changed—made like him and united with him we are associated in power and it becomes our work "to execute the judgments written: This honor hath all saints." (Psa. cxlix 9.)

As to the time of our change, that is at, (or during) the sounding of the "last trump."—the "seventh," Rev. x. 7, and xi. 15-18—and after the Lord himself has descended is plainly stated. We need not here repeat the evidences that the "seventh trump" began its sounding A. D., 1840, and will continue until the end of the time of trouble, and the end of "The times of the Gentiles," A. D., 1914, and that it is the trouble of this "Great day," which is here symbolically called the voice of the Archangel when he begins the deliverance of fleshly Israel. "At that time shall Michael stand up, the great prince [Archangel] which standeth for the children of thy people and there shall be a time of trouble such as never was since there was a nation." Dan. xii. 1. Nor will we here, again present the conclusive Bible proof that our Lord came for his Bride in 1874, and has an unseen

work as Reaper of the first-fruits of this Gospel Age, (Rev. xiv. 16) in separating between wheat and tares and gathering the living into a condition of readiness for their change. The final preparation is made when the Bridegroom comes, and they that are ready for union, go in with him *to* the marriage—into the "guest chamber" where they may finish the last touches of personal adornment. Then comes the inspection and casting out of one not having on a wedding garment; after which the marriage takes place, for his wife will have "made herself ready." (Rev. xix. 7.)

Jesus himself does not make the Bride ready, but the *knowledge of his presence,* and the thought of the coming union with him *when ready,* make her zealous in the use of the agencies already provided for her preparation—the Spirit and the Word of truth.

We have seen that in his days of presence it will be as it was in Noah's days—The world will *know not.* (Matt. xxiv. 39, Luke xvii. 26.) We are told that the day of the Lord is a day of trouble, *a day of clouds* and thick darkness. (Zeph. i. 15. Joel ii. 2.) We are told also that "as the lightning which shineth" (not as the shining, but as the invisible electric fluid which causes the shining) "so shall the Son of Man be *in his day.*" (Matt. xxiv. 27. Luke xvii. 24.) Now if he is to be as *lightning* and his day, *a day of clouds* as the above text assert, are they not in harmony? In the natural storm when we see flashes from lightning and hear peals of thunder, it gives evidence to us that atmospheric changes are taking place, that the vitiated and corrupt "air" is to be changed and we rejoice that it will be pure after the storm.

We now find a harmony in the account of our gathering. As we long since found "the voice of archangel" and "the trump of God" were symbols of the closing epoch of this age and its troublous events, so now we find "*the clouds*" to symbolize the gathering of the trouble in that epoch; "*the lightning*" to symbolize or illustrate our Lord's presence "in His day," and that "*air*" is used as the symbol of *the spiritual throne* from which Satan ("the prince of the power of the *air*") is to be deposed, and to which our Lord and His joint-heirs are to come.

The great time of trouble as a storm has been and continues gathering over earth. The air (the spiritual "powers of darkness," surrounding and ruling over "the present evil world," under the direction of "The Prince of the powers of the air," (Eph. ii. 2,) "the Prince of this world"—age,) becomes more and more vitiated until the storm breaks. The Prince of darkness now works in the hearts of the children of disobedience to the accomplishment of his own will—viz: in oppressing and opposing justice and truth to the affliction of mankind. The clouds are gathering and men's hearts are beginning to fail for fear of the approaching storm—"for fear of those things that are coming on the Earth." Soon it will break in all its fury. But though it fills all hearts with fear and dread, in its final results, it will prove a great blessing to the earth (mankind), displacing the present "powers of the Air" ("powers of darkness,"—spiritual wickedness in high-controlling places) and giving place to Earth's rightful ruler—Jesus and his Bride, also spiritual beings (powers of the *air.*) So after the storm shall the "Sun of righteousness rise with healing in his wings," and the kingdom of darkness shall give place to the kingdom of light, and mankind will rejoice in the pure air and cloudless sunlight of that perfect day.

Notice also that the flashes of lightning come from among the clouds, and become more and more vivid as the storm increases. How the various scriptures interpret each other: "As the lightning, so shall the Son of Man be in his day." "Behold he cometh with *clouds.*" "The day of the Lord is a day of trouble, *of clouds* and thick darkness." "He maketh the clouds his chariot; he walketh upon the wings of the wind." Psa. civ. 3.

Israel at Mount Sinai was a type of the world receiving instructions from God during the time of trouble. They saw the fire from the Mount enveloped in clouds, so in the time of trouble, the world will learn of the Lord's presence by the judgments [fire] issuing from the kingdom [mountain] though obscured and enveloped by the clouds and darkness [trouble] of that time. "He shall be revealed in flaming fire."

Moses describes the scene when the people did exceedingly fear and quake, &c.: "Thou stoodest before the Lord thy God in Horeb when the Lord said unto me—Gather me the people together and I will make them hear my words and they shall learn to fear me all the days that they shall live upon the Earth." So during the day of wrath, God will plead by judgments with all flesh and they will learn a lesson never to be forgotten. "And the mountain burned with fire unto the midst of heaven, with darkness, clouds and thick darkness. And the Lord spake unto you out of the midst of the fire. Ye heard the voice of words but saw no similitude." As they learned the lesson and knew of Jehovah's presence, &c, but "*saw no form,*" so during the time of trouble it will be also "Behold he cometh with clouds and every eye shall see [optomai, recognize] him." All will indeed recognize his presence as indicated by "the great day of his wrath having come," but none but the *Saints* shall "see *him* as he is" for, "Without holiness no man shall see the Lord." Israel said "Behold the Lord our God *hath showed us his glory* and his greatness and we have heard his voice out of the midst of the fire. If we hear the voice of the Lord our God any more then we shall die." And they entreated that Moses should be thereafter a mediator to communicate God's will and they would obey.

Get the reality of which that was but a shadow and we can see how "The *glory* of the Lord shall be revealed and all flesh see it together." And yet none but the holy see the King and none but those born of the spirit—spiritual bodies can see the Kingdom of God. (Jno. iii. 3.)

Psa. xcvii. 7, describes the establishment of the kingdom of God: "Jehovah reigns, . . . clouds and darkness are round about him . . . . fire goes before him and burns up his foes on every side. His lightnings enlightened the world, the earth [people] saw and quaked. Mountains [kingdoms of Earth] melted like wax at the presence of Jehovah, at the presence of the Lord of the whole Earth and all the peoples saw His glory." [New trans.]

How this harmonizes with all the other pictures of the day of wrath. First, the clouds of trouble; second, the presence of the Lord (as *the lightning*) whose presence is manifested to the world by flashes of light and knowledge which will more and more disclose to the world His power and glory and reign, and this *fire* of judgment consumes all opposition to the reign of righteousness.

We conclude then that if "He cometh with clouds" of trouble, etc., we shall be "caught away in clouds" of the same sort; that is, after he has come. If we are prepared, we shall be caught to meet him during the gathering of the trouble, before the storm bursts.

David [*anointed*] was doubtless a type of the church in her deliverance, as pictured in the song (2 Saml. xxii.) in which he says (vs. 10) "He bowed the heavens also and came down and darkness was under his feet. . . . . He was seen upon the wings of the wind, and he made darkness his pavilion round about him . . . . and thick clouds of the skies. . . . . He sent forth and took me. . . . He delivered me from the strong enemy" [death]. Yes our Lord when he has come and made trouble and darkness his pavilion lifts his bride—delivers her from the strong enemy of the fleshly nature, into the perfection of our new nature like unto Christ's *glorious body.* Lord, help us to be ready for the change that we may be thus "caught away."

"Forever with the Lord,
Amen, so let it be,
Life from the dead is in the word;
'Tis immortality."

BEYOND THE VAIL

In his letter to the Hebrews, the Apostle frequently refers to *a vail.* He is writing those who were familiar with the earthly tabernacle, its arrangements and services. The Apostle endeavors to show that it was only a type or figure designed to illustrate spiritual truths.

There were three curtains, two of which were called vails. Let us see: If we had visited the Tabernacle in the wilderness, the first object to meet our attention as we approached would have been the white linen curtains which completely surrounded everything (both Tabernacle and its courts) so high that we could not see over it, and reaching to the ground so that we could see nothing under it. All the work within is hidden from our eyes. This is "*the curtain*" or vail of ignorance and unbelief. This vail now prevents *the world* from understanding the work of sacrifice for sin, etc., now going on inside (in the church). This curtain now covers the hearts and minds of the heathen and the Jews. "The *vail* is upon their heart," "the same *vail* untaken away." This vail of ignorance and unbelief obstructs their view during this gospel age, while God is taking out a people as *the body* of the High

Priest, etc., and receiving through this High Priest the "sin offering." But soon their full ransom will be complete and accepted, and then "the *vail* shall be taken away." (2 Cor. iii. 14-16.) This is the same thought given us by the Prophet when he declares, God "will destroy in this mountain [kingdom, the glorified church] the face of the covering [death] cast over *all people*, and the vail [ignorance and unbelief, etc.] spread over all nations." [Isa. xxv. 7.)

But now, for the purpose of developing a peculiar people, this great temporary barrier is allowed to remain, and there is only one way through it called *"the gate."* This gate represents belief in Jesus as the way of approach to God. Once seeing *the gate* we may look in and see the altar and laver, indicating to us that His sacrifice paid the price of our ransom. We are still *of the world*, but seeing the love of our Creator and of Jesus as manifested in our purchase, we are impressed with the thought of the "exceeding sinfulness of sin," and realizing for the first time, the "great love wherewith he loved us," we say, Lord, we can never repay your goodness and love, but let us do something which will show our appreciation. The Father says to us: Have you heard the call of my word? It is that any of you, may, if you will, enter by *this road* which my only begotten Son trod, into full sonship, partake of the Divine nature and *have spiritual bodies, etc.*

We could not understand all that was meant. Our ears were dull of hearing, but we felt grateful and desired to show it, and went forward. We entered in through faith. We are no longer without, among unbelievers, but within, among "the household of faith"—the Levites. We look at the altar, and are told that it represents sacrifice, and that God expects *self*-sacrifice. We look at the "laver" full of water, and are told that it represents the word of God, and that we are to use it and put away sins—be "clean through the word." We make some trifling sacrifices upon the altar, and splash a little in the water, and feel perfectly contented. We act and play and dally very much as those do (the world) who are yet beyond this *"curtain"*—in unbelief. But God has sent to us heralds, who, coming in among the company, proclaim, "We beseech *you, brethren*, by the mercies of God"—if you feel gratitude for the manifest love of God, and desire to please Him and enter into the blessings to which you are called—"your high calling"—that you do more than you have yet done. If you would follow the example of our Lord, as you have agreed to do, you must not only lay these *toys* upon the altar, but your all. I beseech you that "you present *your bodies a living sacrifice*, holy, acceptable to God, *your reasonable service.*"

Some heed not the voice, they are so much engaged with the earthly toys. But some are aroused. They leave those earthly trinkets, and give their attention to following the example of Jesus and the apostles, presenting themselves to God as living sacrifices, and "reckoning themselves dead indeed to sin" and to the "world." They have now undergone a complete change. They have now entered from the "court" into the "tabernacle" itself, passing through *"the first vail."* (This word translated *vail* is from a different Greek word from that translated vail in 2 Cor. iii. 14-16, referred to above, as representing the *"curtain."*) Those who pass through this *first "vail"* into the "holy place" are the ones who *fulfill* their "covenant by sacrifice," called saints. All believers coming through the *"curtain"* are *"called to be* saints," but only those who obey the call and yield themselves sacrifices "make their calling and election sure."

Thus this first vail represents clearly our *death to the world.* The flesh is left outside, voluntarily given over to death and destruction, while *we* as new creatures in Christ, go beyond this vail, and enjoy a newness of life. Thus we fill two pictures: our earthly nature has been given up, deprived of life, and is being taken without the camp to be *destroyed*, while our new nature is at the same instant within the first vail, not as men, but as members of the High Priest's body. We are not only dead with Him, but also alive with Him. "We are buried with Him by baptism into death" (Rom. vi. 4), "wherein also ye are risen with Him." (Col. ii. 12). The natural body is no longer we, for "we are not in the flesh, but in the spirit." (Rom. viii. 9).

We claim then that our going through this first vail represents the death of the natural fleshly will or mind, and that our entering the inside of the Tabernacle represents our entrance to the condition of the spiritual or new nature. "For ye are dead," (as men.) "If ye then be risen with Christ, seek those things which are above; set your affections on things above, not on things on the earth, for ye are dead." (Col. iii. 1-3.) For God "hath raised us up, (in the spirit of our minds,) and made us to sit together in heavenly places (spiritual conditions) in Christ Jesus." [Eph. ii. 6.]

Progressing in our new nature we come to the second vail, but we cannot go through this vail until the flesh has been entirely destroyed—represented by the burning of the body of the sin-offering without the camp. But remember that the flesh of "the goat of sin-offering" represents the fleshly bodies of all the members of Christ, and its destruction ("burning") requires all of this gospel age. Though Paul's body was yielded up and destroyed long ago, he must wait; he cannot enter through the second vail until all we who are fellow members of the same body, likewise have the body of flesh *destroyed*, for "They without us shall not be made perfect." [Heb. xi. 40.] Consider for a moment what it will be for us to be made *perfect.* Would it be the perfecting of the fleshly nature? Oh, no! We gave it up to destruction as a sacrifice, before we passed the first vail, and the life that we now live and seek to have perfected is the spiritual, Divine life. Having begun in the spirit and progressed thus far, could we be perfected through the flesh? Certainly not. We now have the "mind of Christ," "the spirit of Christ," "the spirit of adoption," "our *new nature,*" and enjoy it much. What we lack of being perfect is a spiritual body in harmony with our "spiritual mind," new nature. And this is what we are waiting for, this condition of perfection. "When that which is perfect is come that which is in part shall done away." Now we are in part *natural*, but the natural part will soon give place to the body which God has promised us—a spiritual—like unto Christ's glorious body.

We have seen that there are two stages to the second birth; first, the *begetting of the spirit* when we get our new life in the old body, where it develops at the expense of the body; second, our birth by the resurrection, when we shall be *"born* from the dead." So now, we see the same general lesson taught by the two vails in the Tabernacle. To enter the presence of God—the plane of spiritual or Divine life—both of these vails representing the flesh must be passed. Beloved brethren, you have all come in through the outside *"gate,"* through the curtain, you are believers in Jesus, know of his having ransomed us. You among many have been called to be saints and heirs of God. Are you making that calling sure? Have you made the covenant to die with Jesus—"The covenant of sacrifice?" Are you doing according to your covenant, walking in newness of life, obeying the law of your new nature—Love? If you are, I need not ask, I know that the result is the crucifying of the *"old man."*

If you are within the first vail, thank God and take courage, remembering that to "keep your body under," you must have all the spiritual strength and light to be derived from the unleavened bread and the golden candlestick. Let us press on close up to the second vail, and there at the golden incense altar offer an offering acceptable and of sweet savor to God through Jesus Christ.

GATHERING TO CHRIST

"Gather my saints together unto me; those that have made a covenant with me by sacrifice." Psalm 1. 5.

This gathering is not at death, nor continuously before and during the Gospel age, but takes place *after* and in consequence of the Lord's return. This is one of *several* things to transpire after the Lord's coming, as indicated by the context. From the third to the fifth verse inclusive, is evidently a prophecy of that to which Paul refers in 2 Thes. ii. 1: "The coming; of our Lord Jesus Christ, and our gathering together unto him."

This is one of the evidences that what is foretold in the Old Testament that God will do, is fulfilled by the Son of God, and which proves the unity of their work.

That this refers to the second coming is evident because the first was in the past when Paul wrote. That it does not refer to His final coming, or manifestation to the world, is clear, because when He thus comes "all the saints" are to come with Him. Zech, xiv. 5. Their gathering unto Him must precede their coming with Him. Jesus says: "I go to prepare a place for you; [the church as represented by the twelve] and . . . . I will come again and receive you to myself." Jno. xiv. 2-3.

It is evident that the object of Christ's second coming is to receive or gather His church to Himself. Because of this

and because neither Christ nor Paul mentions any interval of time for work between the coming and the gathering, it is most commonly supposed that the gathering is *immediately* after His coming. So when we speak of the Presence of the Bridegroom, and express our conviction that He has come to deliver His own and gather them into the heavenly Caanan, we are met with the objection, "If He has come to gather us, why are we not gathered, and why do all things continue as before, and we are left to toil on in the enemy's land?" From the standpoint of the objector our claim is a seeming absurdity; and for those who have never seen the evidences there is room for great sympathy. When a position is not understood it is readily perverted, and we need patience when we are misrepresented.

Whoever will read the passage from which our text is chosen, will see that there is a fiery scene, or some kind of judgment, [fire means judgment,] and therefore an interval of time, either long or short, in which that work of judgment is to be done, between the coming and the gathering. The fact that this interval is not mentioned by Christ and Paul, in the passage referred to above, is certainly not proof that such an interval does not exist. The whole truth is seldom, if ever, found in one connection. In Luke xix. 15 and onward is an account by the Lord Himself, of a work of examination *after* He had returned,, and *before the reward.* As the reward is to be with Him and like Him, (these two things being included in each other,) this is evidence that there is an interval of time between the coming *to* gather the saints and the gathering itself. Of course we believe that the intervening work is in reference to the gathering, that being the object for which He came.

There are facts associated with the deliverance of Israel from their bondage in Egypt, which we offer as having a bearing, typically, on this subject of the Lord's coming and the deliverance of the church. In that picture it appears that the nation of Israel represents that whole church, or household of faith, including not only the saints,—a "little flock"—but also "them that fear His name, small and great," —"a great multitude,"—while Aaron represents that portion of the church called "saints," who are to be most directly associated with Christ as a Great High Priest, and in the work of executing judgment. The gathering of the *saints* unto Christ, is doubtless foreshadowed by Aaron, going to meet Moses in the Mount of God. And, it will be observed, this event had reference not only to the execution of judgments on the Egyptians, but also through the plagues to the deliverance of Israel.

In the third chapter of Exodus we have the record of the Lord's appearing to Moses at Horeb, or Sinai,—"the Mountain of God." Ver. 1. The Lord appeared in the burning bush. There is no reason to suppose that Moses saw the Lord. He was *present* yet *invisible,* but Moses had *evidence* that the Lord was there by His *word.* This is one of the evidences that a spiritual being *can* be present and yet be invisible. The ground was holy.

After announcing Himself, the Lord said: "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and *I am come down to deliver them.*" Verses 7-8. Here are stated the fact that *He had come* and the *object* for which He came, and yet we know it was a considerable time *after* He came to deliver them, before they were actually delivered. The relation between the Lord's coming then, and the deliverance of Israel, is as intimate as the relation between the Lord's coming now, and the gathering of the church. "I am come down to deliver them" is as closely connected as "I will come again and receive you to myself." Now we know that there was a time between that coming and deliverance; will not our readers admit the possibility, yea, the *probability,* of there being an interval of time, between this coming and deliverance? To enforce this thought, put yourselves in the place of the Israelites, toiling on under the terrible Egyptian bondage. If Moses should come to you with the statement, "Be of good cheer, comrades, *the Lord has come to deliver you,*" would there not be as much reason to dispute the claim as there is to dispute the one we make, and for the same reasons: "We are not delivered and all things continue as they were?"

There was, of course, a longer time between the coming and the deliverance of the whole nation, than between the coming and the exaltation of Aaron. All was done on time and order. "Aaron, the *saint* of the Lord," (Psalm cvi. 16) *escaped* the plagues, and assisted Moses in their execution *as a means* to the salvation of Israel—the Lord's son, even His *first-born.* Exod. iv. 22. And here some are to be accounted worthy to *escape* the things coming on the earth; (Luke xxi. 36) as overcomers to sit with Christ [the prophet like Moses —*i. e.* the antitype] in His throne, and have power over the nations to break them, (Rev. ii. 26-27 and iii. 21,) "To execute vengeance upon the nations and punishments upon the people. . . . . To execute upon them the judgments written: this honor have all the *saints.*" Psalms cxlix.

The double statement, "Vengeance upon the *nations*" and "punishments upon the *people,*" may have more importance than might be supposed. The record is given of ten plagues upon Egypt, three of which came on both Egypt and Israel, but from the "seven last plagues" *all Israel* were exempt. To appreciate fully the above statement, one must read six chapters in Exodus, beginning with the seventh. It is when the fourth plague is threatened that the Lord says: "I will sever in that day the land of Goshen, in which my people dwell, that no swarm of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth. And I will put a division between *my people* and *thy people:* tomorrow shall this sign be." Chap. viii. 22-23.

In describing the scenes associated with the deliverance of the church down here, John the Revelator speaks of "seven last plagues" also, which we may reasonably expect to stand in the order foreshadowed in the type. "Seven *last* plagues" implies that others preceded them, as in the type.

We think the same order of events is to be found in the antitype as in the type. In Rev. xiv. 1 we see 144,000 overcomers with Christ on Mount Zion. "These are they which were not defiled with women" [churches, only *corrupt* churches would defile,] and are "the first fruits unto God and to the Lamb." Verse 4. We believe this company are the saints as represented by Aaron; and as Moses and Aaron went together in their work, so these "follow the Lamb whithersoever He goeth." These went up to meet Christ, their brother, in Zion—the Mountain and City of God. (Heb. xii. 22, Emp. Diag.)

If it be asked "If Sinai was the place of meeting of Moses and Aaron and was called the Mount of God, why do the saints meet Christ at Zion instead of Sinai?" We answer: All we have to deal with are the revealed facts. Sinai was the Mount of God in the legal and typical dispensation, and from it the Lord shone forth in the thunderings and lightnings of the law. But we have Paul's assurance, that "ye are not come [or coming] unto the mount that might be touched, and that burned with fire . . . . but are come [or coming] to Mount Zion and unto the city of the living God, the heavenly Jerusalem," &c. Heb. xii. 18-22. From this we learn that Zion is the Mount of God in the Gospel age and onward; and we learn, too, that it is a heavenly and an earthly mountain.

Heavenly and spiritual are used interchangeably in the Bible, as in 1 Cor. xv. 44-49. From the fitness of things, it is safe to reason that the inhabitants of a spiritual mountain will themselves be spiritual, and therefore that the saints meet Christ in the spiritual *condition*—the ideal of Christian perfection. "Be ye also perfect, even as your Father which is in heaven is perfect." This is a heavenly and not an earthly ideal.

This thought is clearly illustrated by the fact already mentioned that Moses stood as *God* [a spiritual being] and not as a man, in his dealings with both Aaron and Pharoah. Moses came the first time as a man and was rejected, but when he came as a God he delivered his people. What was true of Moses is true of Christ, for Moses is a type of Christ. It is evident that Aaron was as surely a type of the spiritual saints, as Moses, in the exercise of the great power, was a type of the spiritual Christ. Coming in glory does not necessarily mean shining with a literal light. The judgments and deliverance then, were because Moses and Aaron came with the glory of their *power.* So also will it be of Christ and the saints.

The 144,000 being the first fruits to the heavenly or spiritual life are, or represent, God's temple in heaven, as the living, mortal part of the church has always been, or represented God's temple on earth. And in the judgment scene that follows, and the harvest of the *earth,* (not of the first-fruits) as described in Rev. xiv. 14-20, the angels, or messengers, are said to come out of the temple which is in heaven.

It seems that after the exaltation of the "little flock," and *cotemporary* with the above-named judgment scene, there goes forth the message, "Fear God, and give glory to Him; for the hour of his judgment is come," &c. Verse 7. This language seems to be addressed to the "great multitude" who, at the time the "little flock" are exalted, are found in

adulterous union with the world, and therefore defiled with corrupt churches, as the "little flock" were not. Verse 4. Because of the confusion they are called Babylon. The object of this message and the attending judgments "or punishments upon the people" is to cause the downfall of Babylon, by producing a *complete separation* between Christians and the world with whom they have been united and under whom they have suffered as slaves. Never did the Israelites serve the Egyptians more slavishly than is the nominal church serving the world. They dare not as yet assert their independence.

But there must come a change. The standard of Christianity must be exalted. The "great multitude" must *wash* their robes, and make them white. Rev. vii. 14. Had their garments not been "defiled" they would not have needed washing. Christ gives *all* His people clean robes, but the mass have suffered their garments to become spotted with the flesh and by contact with the world.

We suggest that this exaltation or washed state of the church is forshadowed by the complete separation of Israel from Egypt in the land of Goshen, and that the three first plagues represent the means by which the change is to be brought about. We understand that washed and separate state to be the "Sea of glass" condition. Rev. xv. If it was a victory to be exempt from the "seven last plagues" in Goshen, it can be no less so now. Surely no one will say that it will not be a great victory when the "great multitude" of Christendom shall rise from bondage to the Beast, His Image, &c. It will be a *glorious* victory for them, for truth and for God. One of meager interest in comparison, was the type. Coming to our own day we can see another shadow of it in the judgment that broke the shackles from four millions of human slaves. But the victory that will bring men to the "sea of glass" is as much greater than those, as spiritual things are greater than natural things.

Remember the ones addressed by this judgment message is a motley crowd—a world church. Those who obey the call get the victory; and those who do not obey it but continue on the world's side, or continue to worship the beast after the message is given, will suffer the full expression of wrath as represented by the "seven last plagues." This terrible fate is expressed by the third angel.

As the exemption from the seven last plagues in Goshen *preceded* the final deliverance from Egypt, so it seems that the "sea of glass" condition which is "mingled with fire" *precedes* the final entering of the temple in heaven of this "great multitude" of victors. Though protected from the plagues, yet "No man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Rev. xv. 8.

The real "sea of glass like unto crystal" is before the throne (Rev. iv. 6) and is not mingled with fire. This of Rev. xv. which is "mingled with fire" is "*as it were*, a sea of glass." The people protected in Goshen were, "as it were," saved, but not actually saved from Egypt until after the plagues, when the Lord brought them out, that they might *serve Him*. Ex. iv. 23.

That the great multitude who are protected from the plagues on, "*as it were*, a sea of glass," do finally enter the heavenly temple and take their places as servants "before the throne" which is the locality of the real "sea of glass like unto crystal," seems evident by comparing Rev. iv. 6 and vii. 9-15. The sea of glass is "before the throne" and the great multitude serve "before the throne" in the temple. If *we* are now occupying, "as it were, a sea of glass," it seems as if it would prove that the throne had been already established before which the sea of glass is located. We confess our ambition has been and is to have a part with Christ *in* His throne, and not to occupy the sea of glass *before* the throne,—*i. e.*, to rule and not merely to serve. The condition on which this high position is to be gained has been ably presented by others, and of the responsibility involved in the sacrifice more may be said in another article. "If we suffer we shall also reign with Him." J. H. P.

PUT ON THY BEAUTIFUL ROBES, BRIDE OF CHRIST

Put on thy beautiful robes, Bride of Christ;
For the King shall embrace thee today;
Break forth into singing; the morning has dawned,
And the shadows of night flee away.

Shake off the dust from thy feet, Bride of Christ;
For the Conqueror, girded with might,
Shall vanquish the foe, the dragon cast down,
And the cohorts of hell put to flight.

Thou art the Bride of His love, His elect;
Dry thy tears, for thy sorrows are past;
Lone were the hours when thy Lord was away,
But He came with the morning at last.

The wind bears the noise of His chariot-wheels,
And the thunders of victory roar:
Lift up thy beautiful gates, Bride of Christ,
For the grave has dominion no more.

Once they arrayed Him with scorning; but see!
His apparel is glorious now:
In His hand are the keys of death and of hell,
And a diadem gleams on His brow.

Hark! 'tis her voice: Alleluia she sings,
Alleluia! the captives go free!
Unfolded the gates of Paradise stand,
And unfolded forever shall be.

Choir answers choir, where the song has no end;
All the saints raise hosannas on high;
Deep calls unto deep in the ocean of love,
As the Bride lifts up her jubilant cry.

—*Selected.*

COVENANT BY SACRIFICE

"Gather my saints together unto me; those that have made a covenant with me by sacrifice." Psalm l. 5.

Who are the saints? According to the above, none are saints who make no sacrifice. It is clear that the New Testament makes a distinction between saints, and them that fear [reverence] God's name, small and great. Rev. ii. 18. And yet, as has been shown, this "great multitude" are to find a place before the throne in the heavenly temple. "And He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. vii. 15-17.

These evidently see the Lord, dwelling as they do in His presence, and yet Paul tells us that "Without holiness no man shall see the Lord." Heb. xii. 14. Now if this great multitude do see the Lord, it proves that, *when they see Him* they are holy and therefore saints. How can we explain this seeming paradox? We are brought to this conclusion that all who ever enter the heavenly city either as Kings or as servants—*i. e.*, as the government, or as citizens—must be holy or saints, but that there is order in their development. The King and priest company are the first ripe, and therefore the *throne* of the heavenly city is established first. Rev. iv. 2. This is "the throne of God and of the Lamb;" and also of a company represented by twenty-four elders with crowns of gold. Rev. iv. 4, v. 6, vii. 17 and xxii. 3.

At the time of the establishment of the throne, or rather perhaps the exaltation of the "little flock," or those who are ready for it, to the throne, the great multitude are not saints proper, and, like unripe grain, are left to ripen; and there is a difference also in the means or process of ripening. The little flock are out from the world, in *voluntary* obedience to the injunction: "Present your bodies a living sacrifice" and "Be not conformed to this world;" (Rom. xii. 1-2.) while the multitude are living in close conformity to the world and are only separated from it at last, as was Israel, from Egypt, on account of special acts of judgment. "Those that have made a covenant with me by *sacrifice*" seems definitely to refer to the faithful few—the "Non-conformists."

In presenting some thoughts on this subject of sacrifice, we wish to indorse in part what has already been presented in our paper by other brethren. We have been slow to accept this view, and cannot yet accept all the conclusions which have been drawn by the brethren. And we would here say that we honor as one of the chief Christian virtues the spirit that differs in opinion and yet lives in harmony; keeping "the unity of the Spirit in the bonds of peace." Eph. iv.

3. That is the kind of bondage under which we are laboring.

We call attention first to the tenth chapter of Hebrews. The first verse speaks of "*those sacrifices* which they offered *year by year*," during the typical service of the earthly tabernacle. Notice, first, it is not one sacrifice, but plural—sacrifices. Second, these were not the daily sacrifices which were offered *yearly*, or the sacrifices of the tenth day of the seventh month—the atonement day. This is confirmed by the third verse. "But in those *sacrifices* there is a remembrance again made of sins *every year*." This is still further confirmed by the fourth verse, in which is mentioned the *kind* of sacrifices —"bulls and goats." By turning to Lev. xvi., it will be seen that such were the animals offered by the high priest on the annual day of atonement.

It has been clearly shown that the tenth day of the seventh month, or atonement day under the law, was a type or shadow of the whole gospel age, including the *closing* work of our Great High Priest, as well as the *opening* work. This being true, let us mark this point, that the sacrifices of this age were not typified by the *daily* offerings of the *lower order* of priests, but only by the annual offerings of the high priest. And as there were daily offerings for the people *after* as well as before the atonement day, so there will be offerings for the people *after* as well as before *this* atonement day—the gospel age. It is also evident that the provision of mercy by the sin-offering on the atonement day was the basis for all other offerings, both before and after. Let this be specially noted by any who are in doubt as to the application of the benefits of the atonement after the gospel age.

Looking at the sacrifice—the bullock and goat—of Lev. xvi., in the light of facts given in the New Testament, there are reasons for believing that the bullock represented the body of Christ, which was prepared for sacrifice (Heb. x. 5), and that the goat which was slain represented the bodies of the saints, which they are called upon to sacrifice. Rom. xii. 1. This is in harmony with the idea that the gospel age is an age of suffering, beginning with the personal sufferings of Christ, the Head, and not being complete until we, as the members of His body, have filled up what is behind of the afflictions of Christ. Col. i. 24. When the sufferings of Christ are ended, the glory will follow (1 Pet. i. 11), and "if we suffer, we shall also reign with him." 2 Tim. ii. 12.

Christ, our Head, is our *example* in suffering as in other things, and it is a remarkable fact that it is *Christ in us* that enables us to make our bodies a sacrifice—to "mortify the deeds of the body." Rom. viii. 10-13. These facts seem clearly foreshadowed in the type.

Let it be borne in mind that it required both priest and beast to represent our Lord Jesus Christ in His two natures, and that the beast in the type, and the body of Christ in the antitype, were the offerings. In Lev. xvi. 6 and 10, we learn that the bullock was for, or represented, Himself; *i. e.*, the high priest. Not that the priest was doomed, and had a substitute in the beast, but illustrating, as best the type could (not being the *very image* of coming good things. (Heb. x. 1), the relation of the two natures of Christ, as both Priest and Sacrifice.

The same two verses tell us that the bullock was to "make an atonement for himself, and for his house." We do not think it is safe to make the second "himself" mean any more than the first "himself," in the same verse. They both refer to Aaron himself, and Aaron's *house* clearly means the whole tribe of Levi, of which Aaron was the representative or head. The tribe of Levi in this picture clearly represents the church of Christ, or household of faith, while the camp of Israel as clearly represents the world of mankind, as distinct from the church.

The two goats are taken from the congregation of the children of Israel (ver. 5), and they were as a sin-offering for the *people* (not for *Aaron's* house, as was the bullock), "because of the uncleanness of the children of Israel." Verses 15, 16. This was fully accomplished by one dying and the other being a scapegoat. Verses 21, 22.

Now, in harmony with the idea that the church follows Christ in sacrifice, we find the goat on which the Lord's lot fell, followed the bullock in sacrifice in every particular. This has much force in our mind. The theory that has not room for all these facts cannot be a *perfect* theory, however much may be claimed for it.

What was done with the bullock? First, it was slain; then, the high priest carried its blood, not the body, or sin offering, either dead or alive, but the *blood*, which was the *evidence of its death*, into the most holy place, and sprinkled it "upon the mercy seat eastward, and before the mercy seat," or in the form of a *cross*—a symbol of death. Verse 14. And the fifteenth verse tells us that he did precisely the same thing with the blood of the goat. And so the same disposition was made of their skins, their flesh and their dung—they were carried "without the camp," and burned with fire. This similarity seems in force between Christ and the faithful. "Let us go forth, therefore, unto him without the camp bearing his reproach." Heb. xiii. 13.

We would consider somewhat

THE ORDER OF SACRIFICE.

The sixteenth of Leviticus, like much more of the Word, is written somewhat obscurely, and were it not for the fulfillment, it would be more difficult to apply. Much as has been written to show that it was after the death and resurrection of Christ that He put on the "holy linen garments," or what was represented by them, we calmly express our conviction that neither Christ nor His type—the high priest under the law—had any right to *make* a sacrifice until dressed with the priest's garments appointed for that work.

It seems clear that Christ's body was not *fully* prepared for the sacrifice until He was thirty years of age—a perfect man being needed to represent all humanity in Adam. When the body was prepared, He came and was baptized, saying, "Thus it becometh us to fulfill all righteousness." Matt. iii. 15. This act was doubtless forshadowed by the high priest's washing himself with water and so putting on the holy linen garments. Lev. xvi. 4. Clean linen is the symbol of righteousness. Rev. xix. 8.

This simple linen attire of the priest during the day of sacrifice and atonement should not be confounded with the garments for glory and beauty worn by the priest on other occasions, and described in Exodus xxviii.

We are satisfied that the work of Christ, from His baptism onward, cannot be understood until we recognize His two natures, or double life. We would say, also, we believe that the three apartments in the holy ground—the court, the holy place, and the most holy place—represent the three conditions of Christ, the natural, the spiritual, and the celestial—the immediate presence of the Deity. Until His death, He was bodily in the court, but in Spirit He was serving as a priest in the holy place. In this, Christians are like Him. We live a double life—natural and spiritual. Actually or bodily, we are natural, or in the flesh, but are counted in the spirit, because the Spirit, or Divine nature, dwells in us. Rom. viii. 9. Without this double, neither He nor we could be both priest and sacrifice, and we know that human nature will not crucify itself, and *cannot* be subject to the law of God.

Christ was strengthened to live, and in spirit served in the unseen, and, while He was *denying* Himself, it was a sweet incense ascending to the Father. This, too, was a necessary prerequisite to the death of the offering, and was represented, we believe, by the high priest putting the incense beaten small on the censor full of burning coals before the Lord. Lev. xvi. 12, 13. This was an emblem of a life well pleasing unto God, which was necessary in order to the acceptance of the sacrifice. Outwardly, He was doing good to men, spending His life for them, and, therefore, inwardly, it was sweet incense to the Lord.

The *living* sacrifice we are to make, which Paul says is our reasonable *service*, seems to be of the same character. What truly blesses men is pleasing to God. The real sacrifice of Christ might properly be said to include this service. Paul seems to express this thought when of Christ he says: "And being found in fashion as a man, He humbled Himself, and became *obedient unto death*, even the death of the cross." Phil. ii. 8. His last act was as much and no more, a part of His obedience, than His first. Isaiah seems to express the same thought, "Because He hath *poured out* His soul [life] unto death" liii 2. That is, He kept giving until He had given all He had.

When the body was dead, the law had no further claim (the life had been shed), and in the resurrection, it was changed that it might be adapted to the spiritual life. Before, He was bodily visible, but spiritually in the sanctuary, as Christians are now; but after the resurrection, He was bodily in the sanctuary, or holy place. The Spirit had conquered, and therefore made Him a spiritual body. In this risen state, the world saw Him not, but for special reasons He was manifested to His disciples.

This sacrifice of the Head was to make an atonement for the church; and when Christ ascended into the celestial state, or immediate presence of God, and, like the high priest, presented the evidence of all He had done, the fact that the Father was well pleased was proved by the descent of the Holy Spirit, as the representative of both the Father and Son, to espouse the virgin church, and also to enable her, as

represented by the goat, to do just what He had done—make the needed sacrifice, and so, in due time, to share his glory.

That the Holy Spirit is Christ's representative in His church is shown in Jno. xiv. 16-26; xv. 26, and xvi. 7-15. And that is by the indwelling of this Spirit, or Christ in us, that we are counted members of Christ, and, therefore, appointed priests that we may overcome the flesh, putting it to death, thus making our bodies a living sacrifice even *unto death*, is the general teaching of the New Testament.

The period of Christ's earth life was to Him what the gospel age, from Pentecost until this sacrifice of the church is complete, is to us. His life, devoted to God, on account of man, was sweet incense in heaven. So as we follow His example, our lives are sweet incense in heaven. As His sacrifice was not complete until He was dead, so ours is not complete until we are dead (or its equivalent for those "who are alive and remain"—the Lord saying "It is enough"). As the blood of the bullock (representing its death, or a *complete* sacrifice) being sprinkled in the form of a cross on the mercy seat, was not fulfilled until the ascension of Christ into the Holiest, does not analogy require, if the goat represents those who are faithful in sacrifice even unto death, that its blood, being sprinkled in the form of a cross on the mercy seat, should be fulfilled *after the resurrection and ascension of the saints?* If not, why not?

As Christ's sacrifice was complete and accepted before the salvation of the church began, for whose benefit it was directly made, so the sacrifice of the church must be complete and accepted before the salvation of the world begins, for whom it was made. Christ, the Head, gave Himself for the church, that He might present her spotless; Eph. v. 23-27; so the sacrifice of Head and Body complete reaches the world.

Nothing seems clearer than that this sacrifice and victory are represented by baptism, the *real* death to sin and mortality and resurrection to holiness and immortality being represented by the symbolic death and resurrection. The symbol is the *form* of the sacrifice, but to make the *sacrifice itself* is a life work. This is the real baptism. Christ said "I have a baptism to be baptized with, and how am I straitened until it be accomplished." He evidently referred to His death. He had a cup to drink; it was the cup of death. This cup He also pressed to his lips of His disciples, "Drink ye all of it." He drank it to the very dregs. Shall not we drink it by being "faithful unto death"? To such is promised the "crown of life." "In that He died, He died unto sin once; but in that He liveth He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. vi. 10, 11.

Many *promise* to drink this cup and die this death by obeying the *form;* but only those who pay their vow unto the Lord, and thus make the covenant by sacrifice, are counted saints and are to be gathered unto Christ, as represented by Aaron meeting Moses. Only such seem truly represented by the goat that was slain. J. H. P.

[Oh that the deep import of the matters presented above could be fully realized by all the dear flock. What a change it would make in many lives. How many, who have covenanted with God to sacrifice the earth life and spend it with all its talents and powers in His service are really spending it for self. Instead of *self*-sacrifice the rule of life and action seems to be *self*-protection; instead of *self*-denying it is *self*-gratification. Truly our lives are much like the world's; they have only the natural life to care for and so spend their time and every effort in seeking earthly good but we are seeking heavenly riches—things above. We may deceive ourselves but "Be not deceived, God is not mocked." If we covenanted to sacrifice and take up our cross and follow the example set by Jesus "we would walk in His footsteps." We well know how he spent His life, not in *self*-gratification nor in any other *selfish* way, but for others.

The fleshly nature will oft suggest to us: You cannot do as Jesus, Paul, Peter, etc., did. Let our *new* nature answer: I may not be a vessel to as much honor and as much used by the Master as were the apostles, yet in my sphere, be it ever so humble, I can be as completely consecrated and as anxious to be used and spent in the Lord's service as they were.

"A broken and emptied vessel,
For the Master's use made meet."

If I am ready for the service and He does not use me, then it will not be my fault. But we feel assured that there is not one in all God's family who is ready and emptied of *self* the Master would not use. The reason we are not more used, seems to us to be, that we all have more or less of self *in*, which keeps the Lord and his service *out*. Lord, help by the grace promised for every time of need, help us to empty ourselves completely of self-*conceit*, self-*reliance*, self-*concern*, self-*will*, *selfishness*, and give us instead, concern only to know and do Thy will; to rely only upon Thy strength; and to be imbued with the Divine principle Love, that we may love Thee with *all* our heart, mind, and soul and strength, and our neighbor *as* ourselves. The above article of course does not need our commendation, but we heartily indorse its sentiments and would bespeak for it a careful and prayerful second reading by you all. Notice specially that while the *house* of Levi represents the household of faith only the *priests*, those associated with Aaron in making *the sacrifice* are reckoned as *members of his body*. The church of the first-born—the heirs—members—all follow the example of the head. The many brethren come after, but the first-born is heir and inherits all things. Oh, that is the *prize* we are wanting! Let us remember that it is not the *knowledge* of the prize, which gives it to us, but the laying aside of every weight . . . . and so running as to obtain. It is not our *making* the covenant to die, etc., which makes us overcomers, but our keeping it makes us *heirs*, "Heirs of God, joint-heirs with Jesus Christ our Lord *if so be that we suffer with Him*." Rom. viii. 17.—EDITOR.]

THE TABERNACLE, No. 3

[We have been hindered for sometime from following up our series on this subject, and gladly take it up again.]

We have already looked at the court and its gate. We have entered, and, so to speak, have passed the altar and laver. And now, having been consecrated as priests at the laver, having brought our sacrifice—our flesh life—and laid it down *with* Christ on the altar of burnt offering—crucifying the flesh; being made conformable unto his death—we are prepared to go on unto perfection.

We stand at the *door* of the Tabernacle. Like the gate of the court, it is made of snowy linen curtains. We look at it closely. It is radiant with blue and purple and scarlet, and covered with needlework. We have already seen, when looking at the entrance to the court, that Christ is the door; and now again we discover

"'Tis the very same Jesus."

In admiration we gaze at the beautiful colors, symbolic of his faithfulness, his majesty and his saving grace. We see him as the faithful and true—one who sticketh closer than a brother—as our glorious King and Head and as our Saviour who redeemed us with his own precious blood. The needlework appears to symbolize those Christian graces which, though slowly developed, and perfected through toil and suffering, make a garment of beauty at last.

Shall we enter this mystic lodge? Are we desirous of seeing its light, and of learning its mysteries? Do we obligate ourselves to walk in obedience to its teachings, and obey—even until death—the mandates of its Royal Master? We may do it with safety. There is no dark unhallowed work here, fearful of the light. Yes! we have taken the obligation, we have passed through the ceremony of initiation, we have been clothed with its spotless regalia—the beautiful garments of the royal priesthood, the robe of Christ's righteousness, without which none can enter. Shall we then, bidding farewell to the light and sunshine of this world, enter the secret place of the Most High? Without are sin and suffering and death; within are life and light and holiness.

This is the highway of the overcomers; this is the path of the just, that shineth more and more unto the perfect day. Within are mysteries and beauties which those without who serve tables know nothing of. The Levites must not even look at the glories within; they are hid from their eyes.

We enter. A new and heavenly light—spiritual light—breaks upon us. We gaze around, and lo, the blue, and purple, and scarlet is above our heads and all about us on every hand. We are covered and hidden beneath a weight of glory. It is the glory of the Master: Jesus and his righteousness. We have believed *into* Christ; now "we are *in* him that is true, *in* the Son, Jesus Christ." Jesus prayed the Father for his disciples "that they also may be *one in us*." "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever." Psa. cxxv. 2. Not only so, but, pictured on the snowy curtains above and on every side, are the cherubim: no flaming sword in their hand now. We realize that we are surrounded by God's messengers. We have come to "an innumerable com-

pany of angels." Heb. xii. 22. We remember that it is written, "The angel of Jehovah encampeth round about them that fear him, and delivereth them." Ps. xxxiv. 7. Like Jacob at Bethel we discover that "this is none other than the house of God"; and "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Heb. i. 14.

"In God I have found a retreat,
Where I can securely abide;
No refuge, nor rest so complete,
And here I intend to reside.
Oh, what comfort it brings,
My soul sweetly sings:
I am safe from all danger
While under his wings."

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. . . . . Because thou hast made Jehovah, which is my refuge, even the Most High, thy habitation. There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways." Ps. xci. 1, ix. 11.

Having come so far on our journey, what are our privileges? Firstly, we may walk in the light; for are we not in the presence of "the true light that lighteth every man (in *due* time) that cometh into the world?" Jno. i. 9. And "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John i. 7. "God is light, and *in him* there is no darkness." Not only have we light upon our pathway, but strength for the journey is provided. An abundant supply of living bread—always fresh and sweet—is spread before us. And whether we sing for very joy, or pray for needed grace, the sweet incense of Jesus' merits rising in a perfumed cloud makes our presence acceptable, and our prayers and praises fragrant as they ascend before "Our Father."

W. I. M.

[To be continued.]

CLEANSING THE SANCTUARY

[This article is reprinted merely as historical matter, illustrating the gradual unfolding of the truth.]

"And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands on the head of the live goat," &c. Lev. xvi. 20, 21.

It seems that "reconciling the holy place," &c., is the same as "cleansing the sanctuary," and the above text clearly locates that work *after* the blood of the goat has been sprinkled on the mercy seat, as the blood of the bullock had been before it, and immediately *preceding* the laying of hands on the head of the scapegoat. If our view be correct, this locates the cleansing of the sanctuary after the ascension of the saints—the "little flock"—as represented by Aaron, who went up into the mount of God to meet Moses, and received power with him to execute judgment and deliver Israel.

And we would here urge the point, that, if the sprinkling of the bullock's blood on the mercy seat was fulfilled after the ascension of Christ, and if, as now seems clear, the slain goat represents those who follow the Lord in sacrifice, then we ought not to expect the fulfillment of the sprinkling of the goat's blood until after the ascension of the saints whom the goat represents. The acceptance of Christ's complete sacrifice secured to him the power requisite to the performance of His work from Pentecost forward; so the acceptance of the complete sacrifice of the saints will secure to them the power to execute the judgments which are to follow their exaltation, for the deliverance of the "great multitude" that fear, or reverence, God's name. And it seems that just as certain as the slain goat represents the little flock, the cleansing that takes place after their ascension cannot have any reference to the saints, but to a work for others, in which, after their exaltation, the saints are to be the assistants of Christ.

What can that work be? From facts already mentioned in other articles, we are led to the conclusion that the cleansing of the sanctuary will find its fulfillment in the *separation* of the great multitude of the church from Babylon, under whom they have been in bondage, and by contact with whom they had been defiled. This cleansing, or coming out of Babylon, we understand to be the washing their robes and making them white, and that it was foreshadowed by the separation of Israel from Egypt, and their consequent exemption from the seven last plagues, which came on Egypt. This exemption in Goshen we understand to be the foreshadowing of the state of the washed ones, or who have gained the victory over the corruptions of Babylon, as they stand on *"as it were,* a sea of glass mingled with fire." Then a thousand shall fall at their side, and ten thousand at their right hand, but it shall not come nigh them.

If, as seems clear to us, the scapegoat represents Babylon, or those on whom the seven last plagues are to come, then this separation, or washing of the great multitude, stands in the right place to fulfill the type of cleansing the sanctuary; *i. e., after* the exaltation of the little flock, and just *before* the seven last plagues.

Our position, briefly stated, is, first, that the sacrifice of the bullock represented the sacrifice of the body prepared for Christ, and that the sprinkling of its blood on the mercy seat represented the presentation of Christ's complete sacrifice befor the Father when He ascended on high.

Second: That the sacrifice of the Lord's goat represented the sacrifice of our bodies, as we, by the power of the Spirit, which is Christ in us, are made conformable unto His death; and that the sprinkling of the goat's blood on the mercy seat represented the presentation of the complete sacrifice of the saints before the Father, when they ascend on high.

Third. That the "reconciling of the holy place," or "cleansing of the sanctuary," which took place *after* the sprinkling of the goat's blood on the mercy seat, represented the separation of the "great multitude" of the houshold of faith from Babylon, by washing their robes from the defilements of Babylon, in both doctrine and practice, and that the separate, or cleansed state, is, *"as it were,* a sea of glass, mingled with fire."

Fourth: That laying hands on the head of the scapegoat represented the pouring of the seven vials of wrath upon Babylon, after the great multitude are separated or cleansed.

Fifth: It is further evident that this scapegoat work must be accomplished before the complete ending of the gospel age, or antitypical atonement day, the closing work of which brings not only the reward of prophets and saints, but also of them that fear God's name, small and great, and the destruction of them (Babylon) that destroy, or corrupt, the earth. Rev. xi. 18.

Sixth: The fact that no man of these, on, *"as it were,* a sea of glass," is permitted to enter into the temple in heaven until after the plagues are fulfilled (Rev. xv. 8), seems clearly represented by the statement in Lev. xvi. 17. "And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel." This necessitates the scapegoat work as well as the things that precede it. Vs. 10.

The reason we present these things is the apparent harmony, to our minds, between the facts of the gospel dispensation elsewhere revealed and the sixteenth chapter of Leviticus. We have endeavored to find in the picture an illustration of the landscape, so to speak. We do not present these thoughts in the spirit of dogmatism or concision. We are sure that the Lord will do all things after the council of His own will, whether we understand that will or not, but we believe it is our duty and privilege to search and learn all we can about His ways. Even the effort to learn is beneficial, if we do not think more highly of ourselves than we ought to think; and if we have been, or may be, able to discern truth, all credit is due, not to us, but to the Spirit of truth.

One thing we wish to emphasize: not so much those who *understand* the *philosophy* of the sacrifice are to be sharers with Christ, as those who *make* the sacrifice; as not those who understand the process of digestion are benefited by the food, but those who digest it. If our view of this work of sacrifice be right, we are sure it has not been commonly known, but we are sure that many, during the age, have been conformed to the will and death of Christ. It is not supposable that the woman who cast two mites into the treasury understood this view of the sacrifice and things associated, yet Jesus assures us she did more than the many others, because she gave her *all.* All that we have—our life, time, talents and property—are the Lord's, and we are stewards for Him. "Ye are not your own; ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are His."

J. H. P.

Whom does Aaron as a priest represent? In brief, we answer, *Christ;* but Aaron with Moses as an administrator of judgment represents the *saints* with Christ. In the deliverance of Israel he is administrator of judgment; while in the work of atonement, as revealed in Lev. xvi., he is priest.

But if Aaron as priest represents Christ, in order to understand the subject, it is necessary to answer the question, Who is Christ? This may seem to some a strange question, but to us it is very important. We think it has been shown that the Christ of the Scriptures is a compound being, Divine and human, and that there are two stages of His existence after His birth in the flesh; first the natural, afterward the spiritual. In the first He was a Divine being in human form, and in the second a human being in Divine form. He is "the *root* and the *off-spring* of David" since His exaltation as well a before. Rev. xxii. 16 and Rom. i. 3-4. The mystery of Godliness includes His being *exalted to glory* as well as the *manifestation in the flesh.* 1 Tim. iii. 16.

It has also been shown from time to time that the Christ of scripture is a complex being, presented to our minds by the figure of a man—Head and Body;—Jesus Himself being the Head and believers being the many members of the one Body. This being true it follows that there is a *progressive development* of Christ from Jesus in the flesh, until the last member of His Body is exalted to glory. What was true of the Head is also true of each member of the Body, first a manifestation in the flesh, and afterward an ascension to glory.

Because the Head was exalted to glory at the beginning of the gospel age, and the Body is not so exalted until the end of the age, it follows that Christ is represented as acting in both Heaven and Earth at the same time during the gospel age. It is that same Divinity which, dwelling in the humanity of Jesus, constituted Him the Son of God, which dwelling in us constitutes us the sons of God. In Him it was native, while we derive it from Him, as branches derive their life from the vine. The Spirit of truth manifested in the church is Christ's representative, was given as an evidence of the acceptance of our Head and the completeness of His work, and is termed Christ in us. Rom. viii. 9-10, Gal. ii. 20 and iv. 19, and Col. i. 27.

In this last verse He is called, "the hope of glory,"—the only hope of success. As He conquered by virtue of the Spirit, so it is only by the Spirit that we can overcome and reach glory. Paul says, "I can do all things, through Christ that strengtheneth me." Phil. iv. 13.

All this work of the gospel age is the antitype of the work of the atonement day,—the tenth day of the seventh month—under the law. And as Aaron made the sacrifices then, and as Christ either in Himself or in us, makes the sacrifices in this age, it follows that at the *beginning* of the atonement day Aaron represented Jesus Himself; in the sacrifice of the goat he represented Christ *in* the saints, who follow the Lord in sacrifice; and in cleansing the sanctuary and laying his hands on the head of the scapegoat, he represented Christ and the saints, who execute judgments and deliver.

It seems as if this principle of growth must apply as surely as the idea of Christ is progressive. As Aaron's work of that day represents the whole work of the gospel age, we cannot escape the conclusion that at the *beginning* he represented the *Head* and at the *end* represented the *whole Body,* or perfect Christ.

The closing work of Aaron,—the change of garments and the washing of his flesh,—we have purposely left unmentioned until now. The consideration of the work of the atonement day—both type and antitype—has changed our ideas of this washing. We will endeavor to present our present view of the subject, without reference to the past. An increase of light on any subject modifies former ideas. We think this subject of the washing has never been presented in the light of the true character of Christ as the Divine in the human, and as *progressive* in development. We will not claim perfection of thought, but present our ideas with the assurance that truth will stand the test, and imperfect ideas will be pruned by further investigations.

We believe further, that this subject of washing can only be understood in connection with a right view of baptism. We think our readers have had placed before them of late a very clear view of this subject. There is a symbolic baptism, and a real one. The symbolic is a sinking into and rising from the water. The real baptism has two phases—first the denial of self and living to God, or, as Paul expresses it, dying to sin and living to holiness; (Rom. vi.,) and second, dying to mortality and living to immortality.

These two phases of the real baptism are the real "washing of regeneration" without which it is not possible to enter the heavenly kingdom. Christ Himself was the first to pass through the process of regeneration. The symbolic baptism represents the real, and when any person submits to the form, loyally, he is counted what he is to be—clean or holy. The symbolic baptism stands at the entrance of the *earthly* phase of Christian life. Regeneration complete, is the second birth, or entrance upon the perfect spiritual life.

As Aaron at first represented Jesus *alone,* so the *first* washing of Aaron's flesh was fulfilled in that phase of baptism which introduced our Saviour to the work of the ministry, with the "holy linen garments" or, representing Him as a righteous servant. And all who follow Him in the *voluntary* sacrifice of self and the world, are counted as dead with Him, buried with Him, and risen with Him. This one baptism, or washing, carried to its legitimate consequences, brings both Christ and the saints into a state of immortality. Then why should Aaron wash his flesh a second time? Because the "great multitude" of the household of Christ, represented by the house of Aaron, and for whom atonement was made by the *first* sacrifice have failed to present themselves a voluntary sacrifice, and are therefore not entitled according to the original to the Divine life and a place in the kingdom.

It is true that before this second washing they have been separated and washed their robes, and thus have done what is involved in the first phase of the real baptism, but it is not with the "great multitude" as with the "little flock"—a voluntary sacrifice; they are driven to it, so to speak, under the influence of peculiar judgments. So the first washing could not properly represent them.

It is evident that Christ Himself and the saints once washed and glorified need not the second. We have seen that before the second washing of Aaron the blood of the goat had been sprinkled, representing the ascension of the saints; the sanctuary was cleansed representing the separation of the "great multitude" from Babylon, giving them a position on, "as it were, a sea of glass"; and the hands laid on the scapegoat, representing the pouring of the seven last plagues on Babylon. Now all that remains to be done for that multitude is their complete deliverance from the world, as Israel was delivered from Egypt after the plagues. These are the only part, (and they are the great part) of Christ's body who at that point of time remain unwashed. When that is done, all are rewarded,—Christ his saints and the great multitude who are to serve before the throne.

That the great multitude are Christ's in the sense we have presented seems evident even from the fact that they have robes; that is, they had been counted holy, or had Christ's righteousness imputed to them. But they had defiled their garments by contact with Babylon, and therefore their loss of the crown, and the need of the judgments to separate them.

Christ is acting as priest *in all who are possessed* of His Spirit; and that work of the Spirit cannot be complete until all the household are immortal.

The garments worn after the first washing were the "holy linen garments," representing the righteous servant; and this is the condition of every member of the body, from Jesus down, during the period of sacrifice, or other earthly work. But the garments worn after the second washing, are "the garments for glory and beauty" or the ordinary garments of the high priest, except on the day of sacrifice. Language is unmeaning if the garments "for glory and beauty" described in Exodus xxviii, are the same as the simple attire of the priests during the work of sacrifice. We know that the holy linen garments were worn only on the day of atonement, or tenth day of the seventh month, but in Ex. xxviii. 29-30 we learn that the glorious garments were to be worn before the Lord continually.

We know that if Christ had not been a priest during His earth life, He could not have offered the sacrifice, and we know also that He wore the robe of righteousness, but not the robe of glory until His ascension. And we have the assurance that if we wear the robe of righteousness, and follow Him in sacrifice, we shall be glorified with Him. From which it is evident that the garment to be worn after the second washing is the glorious garment.

The work of the high priest under the law was an annual repetition in type, of what Christ does only once, and he would not have been a type of the Christ if, when he had gone through with the service of the tenth day of the seventh month for the first time, he had after the second washing put on *his old clothes.* Of course, if, as we believe, he wore the glorious garments "continually," that is all through the year, except on the atonement day, it would follow that when he came to the first washing of all succeeding atone-

ment days, he would lay aside the glorious garments to begin again the work of sacrifice, and put them on again after the second washing.

When once the perfect Christ is glorified, it is evident that they will not lay that glory aside until the work is done which was represented by a *whole year* under the law, and it will never need repetition. The one perfect sacrifice lasts forever. Heb. x. 12. His priesthood will be as endless as His mediatorial reign, and that continues after His coming until all His enemies are subdued.

But some one may ask: "If, as you claim, He was a priest when He was here in the flesh, and will continue to be a priest after his return during His reign, how will you harmonize Paul's statement: 'If He were on earth, He should not be a priest'"? Heb. vii. 4. If any one will carefully read the context, he will see that Paul is contrasting the *typical* priesthood of the tribe of Levi, and the antitypical priesthood of our Lord, who sprang out of Judah. The typical is the earthly, and the work of the antitype is the heavenly. The statement of Paul is equivalent to saying: "If this service were the typical, our Lord who sprang from Judah would not be a priest, for there are priests of the tribe of Levi, who offer according to the law." Please read the context for yourselves. Whoever is determined, in spite of the context, to force the idea that Christ could do no part of His work as a priest *on earth*, must either deny that Christ is a "priest forever after the order of Melchizedek," or that He will return to earth until that "forever" is ended. All Christ's priestly work is heavenly, though part of it is performed on earth, because He is a priest by virtue of His Divinity or heavenly nature. And what is true of Christ the Head is true, in turn, of each member of the body. Christ in us, to perform the work of sacrifice, is the hope of glory. How significant then the exhortation of the apostle, "Work out *your own* salvation with fear and trembling, for it is *God that worketh in you*, both to will and to do of his good pleasure." The Divine in the human is the only hope of humanity.

J. H. P.

ISAAC AND REBECCA

We have already seen that many of the narratives of the old testament aside from being historical, have a special interest to us from the fact that the persons and acts described are often used as types of spiritual truths now due to us. The Apostles, especially Paul, often referred to these types. In Romans ix. 7-8, and Gal. iv. 22-31, he shows that Abraham was a type of God; that his wife Sarah, was a type of the *Gospel Covenant;* that Jesus Christ (and we in him) is the offspring of that *covenant*, which "is the mother of us all." Hagar the bond-maid typified the *Law covenant* and her offspring, the fleshly Israel, and all whose relationship to God comes not of grace, but by keeping the law, are the offspring of that covenant. [There are people today whose claim is that they are God's children through keeping the *law*—the seventh day, Sabbath, etc.] Abraham had "*a seed*" by Sarah in whom centered the promises of blessing to all the families of earth. So in the antitype God has "*a seed*" through the gospel or grace covenant in which seed all promises of blessings center; "which *seed* is Christ" "and if ye be Christ's [body, bride] then are ye Abraham's seed [God's seed] and heirs according to the promise." (Gal. iii 29.)

We have heretofore looked at some of the typical features of the getting of Isaac's bride—Rebecca, believing it to be a picture of the taking of Jesus' bride, but a closer examination reveals some points not heretofore noticed. Let us therefore re-examine it. Isaac chose not his own bride, but Abraham chose for him through his servant, illustrative of the fact that God the Father, through his spirit (the servant) is choosing the bride of Christ. (Jno. xvii. 2-24.) As the servant represents the Spirit, so we understand that the camels upon which he came to Rebecca (which also carried the presents) represented *The Word of God.* When the servant arrived he sought the virgin who when asked to entertain him, would voluntarily offer respect to his camels. Just so, we must "gladly receive the word" if we would be accepted as the bride. As the servant kept secret the account of the riches of Abraham, and Isaac's being the only heir, and his errand being to select a bride for him, until Rebecca had received the camels, so the spirit does not communicate to us the news of our high calling in Christ, until we entertain *the word* as well as the Spirit. When Rebecca had thus received the camels, etc., the servant gave her a face ornament of gold and gold bracelets for her hands, so when we receive the spirit and word of God our faces show it, and our hands also. (Gold symbolizes *Grace.*) We cannot be blessed of the Spirit without its affecting our lives and in whatever our hands find to do we will be constantly showing the graces (presents) of the Spirit.

Rebecca "ran and told them of her mother's house these things." So, when the bride of Jesus has received even a few of the gifts of the Spirit she "loves to tell the story." Rebecca's brother when he saw the adornments entertained the servant and camels. So many of the bride's *moral* friends rejoice at her adornments of a meek and quiet spirit, &c., and because of these receive the Spirit and word as a visitor, but not as she receives them, viz.: as guide and helper on to Isaac.

When entertained, the servant declares his mission; Rebecca accepts the invitation to go and receives further presents, this time both silver and gold (knowledge and grace), and to her friends who did not hinder her going, he gave "*precious things.*" So with us, it is not when we first receive the Spirit and Word but when they are lodged with us as our guests, that the wonderful news of our high calling is declared to us. When we accept of it and its conditions—leaving our "Father's house, etc."—we receive further blessings of the heretofore hidden treasures, both knowledge and grace and come to possess and learn some of "the deep things of God."

Rebecca starts at once on her journey, so must we; the Spirit has a work to do and will not delay; if we are the bride we will want to start at once for our new heavenly home—and joyfully forsake the earthly; its attractions do not for a moment compare with those of our heavenly Father's house. Rebecca followed the guidance of the servant and rode on the camels. So we are led of the Spirit, and supported and carried forward by the word of God. Rebecca's "damsels rode upon camels" also, and followed her, consequently they were also under the guidance of the servant. So we are told of a "great company" following the bride of Christ. "The virgins, her companions that follow her," (Psa. xlv. 14.). All are bound for the same Spiritual heavenly condition, but only the bride is to be *joint heir,* inheriting all things. "He that *overcometh* shall inherit all things."

Now they are near the end of the journey. Soon Isaac and Rebecca will meet and our interest increases as we realize that what has so far been so clearly a picture should give us an idea of how we shall meet our Lord. Isaac comes out and meets Rebecca on the way and himself leads her into the mother Sarah's tent. So our Lord is to come to get His Bride and will lead her into the full possession of things pertaining to the *Sarah covenant.* For us to enter into and possess all things pertaining to our covenant will include our "blessing all the families of the earth," and though we expect very soon to be united to our Lord, yet we expect to journey with him until A. D. 1914 (End of "Gentile time") before we can share with him *all* the blessings promised us, by our covenant—fully enter in to the mother's tent.

We read that Isaac "came by the way of the well, *Lahai-roi.*" Has the name of the well anything of special significance, or why is it so particularly mentioned? Hagar gave the well this name. For she said: "Have I also here looked after Him that seeth me? Wherefore the well was called Beer (well) Lahai-roi." (Gen. xiv. 13, 14). She realized that the Lord had been present, seen and talked with her, yet she had not seen Him, though she had "looked after [for] Him." The mentioning in this type that Isaac came by this well *may have* a significance. If so, we should suppose it meant to teach that our Lord, when coming to meet us, comes by way of *the unseen presence.*

The servant informs Rebecca as to the presence of Isaac, and immediately she leaves her virgin companions, putting on a vail which hides her from their sight. She alights from the camel, and is with Isaac.

"Forever with the Lord! amen, so let it be." Now, what does this feature of the type teach us? We believe that we are still going forward on the word. The Spirit is still our leader and instructor. He is now telling us of Him who comes by way of *unseen presence* that He is here present. Some members of "the bride" have already heard, others are hearing daily. When all have been instructed, the next step in order will be our leaving the second company—disappearing from their sight—going beyond *the vail of the flesh*—entering the perfect spiritual condition; changed in a moment from mortal to immortal; from natural to spiritual; made like unto Christ's glorious body. Then "we shall see Him as He is,"

for "we shall be like Him." Glorious hope, joyous moment. Soon the new nature will be freed entirely from the restraints of the fleshly body and have "a body as it hath pleased Him." Soon we shall alight from the camels, and leave the servant's guidance when we pass under the vail. When that which is perfect is come, we will have no further need of the sustaining and helping promises of *the word*, nor of the guidance of the comforter, for "we shall know as we are known."

We seem to be very near the time of our change. Seek to keep it ever in mind. It will help you over the hard places of life, cheer your heart, and help you "to keep your body under." Seek, also, to be as much as possible used as the mouthpiece of the Spirit to inform the "espoused virgin" church of the Lord's presence.

WILL THE SPIRIT BE WITHDRAWN?

It has been a theory with many dear brethren looking for our approaching change, that when the "bride"—"little flock," is changed in a moment, withdrawn from the world, the Spirit of God will leave the earth, and that those left will be without the comforter. We have before this expressed our belief that this view is erroneous, that the second or "great company" which does not escape the time of trouble but go through it and "wash their (world-spotted and stained) robes and make them white, etc.," though not overcomers, and therefore not permitted as part of "the first-born" to sit in the throne and be joint-heirs, are nevertheless *Children of God*, and as such are entitled to the seal of their sonship the Spirit, and that it will be necessary that they be *clean* and white, and he sent messengers to have the Spirit to guide them during and through the time of trouble.

We now see by the above type of Rebecca, the servant and her maids, a strong support for this view. Notice that when Rebecca passed under the vail she left the maids with the servant, while Isaac conducted her to his home. So when we pass beyond the vail (our change) the spirit remains with the great company while our Bridegroom conducts us to His throne.

QUESTIONS AND ANSWERS

Q.—Does the Scripture to your understanding teach, that Saints who constitute the bride of Christ, will be made perfect as natural beings before being *"changed"* to spiritual bodies?

A.—We do not so understand the Scriptures. You cannot find a text in the Bible which says that the Saints will be restored to *perfection* of the flesh. We were reckoned as justified to life by Jesus' death, but this life to which we were entitled, we covenanted to give up and make a sacrifice of. Are we to take back that which we sacrificed? By no means. God's arrangement with us is, that if we give up the natural a sacrifice, He will give us instead, the spiritual. We accepted the condition, have already received a spiritual mind instead of the natural, and are now only waiting for the change of our natural body to the spiritual—the completion of God's promise. Read carefully article—*"Restitution for whom?"*—in August (1880) No. of Z. W. T., page 4.

Q.—Bro. R., please explain the baptism of the Holy Ghost and fire. Matt. iii. 11-12.

A.—The baptism of the Holy Ghost is treated of in an article in this paper. To understand John's words we should reflect that he addressed mixed classes of the Jews. "There came out to him all Judea and Jerusalem to be baptised." The scribes and pharisees also came. John came as the introducer of Jesus and the gospel, and looking forward he prophetically foretells the result. Some will receive Jesus, and these will be baptised with the Holy Ghost: Others will not receive Him and their house (Jewish) will be left desolate and baptised with *fire*—the judgments which did come upon them as a people after their rejection of Jesus. Verse 12, is but a repetition of the same thing in other words. He says of Jesus—"whose fan is in his hand and he will thoroughly purge his floor." This shows the work of Jesus during his three and a half years ministry. As a winnower he separated the wheat of the Jewish people from the chaff. "He will gather the wheat into His garner [gospel dispensation] but burn up the chaff with unquenchable fire."—the dreadful trouble which wiped them as a people from national existence.

Q.—I read with deep interest an article in last month's paper, called *"Anti-Christ,"* and heartily agree with it. Now I want to inquire whether we can, properly speaking, call *any church* the church of Christ which does not possess the gifts of the Spirit as we are told the first church had them?

A.—Among the gifts of the Spirit mentioned by Paul is that of *Apostles*. Now this gift was never intended to be continued to the church except as we have it, viz: We have them present and teaching the church now through their writings. But there were only to be *twelve apostles*, and they are promised [when the Kingdom takes possession of Earth] *twelve thrones;* none but the twelve are to rule over the twelve tribes of Israel. Again, Jesus said when addressing them, that he had chosen them who were witnesses, as the apostles of the church. Then none since Jesus' day could be apostles, since none but they were witnesses of His resurrection, &c. When Judas lost his place as one of the twelve, Peter found the scripture (Acts i. 20-25,) which stated that another should take his place (Bishopric—office of bishop or apostle) and the eleven met together and selected one who had seen Jesus, etc., as a witness of his resurrection. They cast lots upon two and selected Mathias to be one of the twelve apostles. But they evidently were mistaken in their actions [the spirit was not yet given]. Jesus had his own plans for selecting the twelfth apostle and fulfilling the prophecy. Jesus chose Paul and ordained him to be an apostle (Rom. i. 5.) and since all of the apostles must be eye witnesses of his resurrection, Paul was caused to see him —"last of all he was seen of me also . . . . who am not meet to be called an *apostle*." [1 Cor. xv. 9, see also 2 Cor. xi. 5, and xii. 11, and Gal. i. 17 and 19.] Thus we see that God never recognized any but twelve apostles. And that it was never designed there should be any more, we see from Rev. xxi. 14, where the names of the *twelve* apostles (no more) are mentioned in connection with the foundations.

The apostle tells us that there are differences of administration, but the same Lord. So we see it to be; for instance, as to the apostles' method of teaching the church. God has seen fit to continue, to some extent, these gifts. We have in the church "teachers, evangelists, pastors," &c., but many of those gifts have passed away under a "different *administration*." Tongue prophesyings, &c., have ceased, as Paul said they should (1 Cor. xiii. 8), probably, because not now necessary.

The church is, to our understanding, one body, from Jesus, the head, down to the last member bearing the same fruit of *the vine*. Its life lasts on earth during the gospel age and until every member is clothed with its heavenly body. While on earth, any two or three of the members may assemble themselves as *the body*—the church—and will be so recognized by the head, who says He will meet with them.

A STRANGE THOUGHT

A contemporary whose editor does not believe our Lord now present, says that it believes that when Jesus comes he will spend some time washing his bride before the marriage. Truly, this is a *peculiar* thought, strangely out of harmony with earthly usages and customs. We suggest that the thought that the Bible never uses an illustration which involves an absurdity. Let us glance at the Scriptural way of stating the matter.

Jesus espoused to himself a virgin clad in filthy garments of her own unrighteousness; He left her robes of righteousness, of his own purchase, telling her that she must put on these robes (by faith) if she would be His. He did not put them on her. The robes he gave her were messages to her by the Apostles that she should abstain from all defiling things while she waited for him; that she should put away her former filthy habits and live henceforth according to the Spirit and not after the flesh, and keep herself "unspotted from the world." He left his word as a purifier and cleanser if ever she got a soil upon her robes, that so he might though absent himself thus arrange for her readiness, and "sanctify and cleanse her with the washing of water by the word, that he might present her to himself a glorious church, not having spot, or wrinkle, or any such thing." And the Apostle exhorts us to make use of these agencies and be sanctified—holy —*through the truth*.

"Wherefore, beloved, seeing ye look for such things, be

diligent that ye may *be found of him* in peace without spot and blameless." (2 Pet. iii. 14.) Mark that he says not, that he shall wash you when he comes, but you shall be found of him so cleansed. Let us, dearly beloved, give diligence to this subject and see that our robe is spotless, remembering always that "without holiness (purity—separation) no man shall see the Lord." Those whose robes need washing must do it *for themselves*, either now or during the time of trouble. (Rev. vii. 14.)

OUR TRIP NORTHWARD

Friends at Dansville, N. Y., may expect us Thursday evening, Nov. 4th; at Honeoye, N. Y., Sunday, Nov. 7th; and at Brockport, N. Y., Nov. 11th.

The following persons have full charge of all arrangements. They are expected, under the Lord's direction, to make the best arrangements possible or consistent.

Brother B. W. Keith.....Dansville, N. Y.
Brother Ira Allen.....Honeoye, N. Y.
Sister J. G. Heath.....Brockport, N. Y.

Any friends in the vicinity of these places who desire to attend the meetings, are cordially invited to do so. Some arrangements for your entertainment will be made.

We have read letters, etc., from parties in the East—New Jersey, Delaware, etc.—who supposed our journey would bring us near them; but it does not. To such we would say that we hope to have an Eastern trip about January, 1881. Would like to go sooner, but expect to see some of the dear ones West in December. C. T. Russell, Editor.

WHAT TO DO

Several have written to us that they have carefully read article in September number, 1880, on "Importance of Baptism," and would like to fulfill the outward sign of *the death of the fleshly* nature, as symbolized by immersion into water, but are at a loss how to accomplish it.

We would suggest that if you live near any of those whose names appear in first column of our paper, write them; if not, if there are several of you, baptize one another; or if you live near any of the officiating brethren of the Christian Disciple Church, they would doubtless serve you. (Ministers of the "Baptist Church" are not permitted by their creed to baptize any except those who join their church.) We only throw out these suggestions. If you earnestly desire it, you will find that God has some open door for you.

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THE RESTORED DOMINION

When God created man, he endowed him with qualities of being *like* his own. Qualities of justice and judgment fitted him to be a ruler; qualities of mercy and love prepared him to be a reasonable, kind and wise ruler. Such is a brief description of earth's first king—Adam. An image of his creator, (not physically, but mentally and morally,) he is to be invested with authority over earth and its affairs, *like* as God is ruler over all, as we read: "In our likeness let him have dominion over the beast of the field, the fowl of heaven and the fish of the sea." [Gen. i. 26]. Thus was he installed *lord of earth.* He was but another form of creation, a step lower than angels, as lower and under him, came the brute creation; accordingly we read: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands. Thou hast put all things under his feet." [Psa. viii. 5-6]

All of this glory, honor, and rulership was invested in him, to be used in harmony with his nature, which being perfect, was at perfect harmony with the will of God.

As God had foreseen, and arranged for, man disobeys his superior ruler the King of Kings and Lord of Lords. This cannot be allowed to go unpunished. He had been informed from the first that disobedience to God would be sin, and that its legitimate punishment and effect is *death.* While man always was mortal, and therefore liable to disease and death, yet the loving Creator had made every provision necessary to his welfare, in the *garden* prepared for his trial. And not only had He arranged that the soul (person) that sinned should *die,* but also that if obedient the person should continue to live. The means for life's continuance was in "every tree of the garden." *i. e.,* the food provided for man's sustenance was amply sufficient to meet all the wastes of his system, and would have preserved the freshness and vigor of his perfect being *forever.* This would be *everlasting life.*

When man became a sinner the penalty "*death*" must be executed. It mattered not so far as the penalty was concerned, whether Adam should die the same moment that he disobeyed, or the same year, or a thousand years after. He must *die.* The word "*day*" used in connection with the penalty, is the general term used now as well as in past times, for a period or epoch of time, as: "The day of temptation in the wilderness —forty years;" the days of creation, etc. The marginal reading clears up the meaning: "In the day that thou eatest thereof, dying, thou shalt die." [Gen. ii. 17]. This was fulfilled not by God's striking Adam dead with a thunderbolt but simply by cutting off his access to the life-giving food supplied by the trees of the prepared garden. Accordingly an angel drove Adam from the garden and prevented with flaming sword, his access thereafter to the tree (trees or woods) of life. (Gen. iii. 24).

Thus was the lord of creation driven out into the world which God, foreknowing his fall, had left in an unprepared or "cursed" condition. The garden which we are told was "*prepared*" was doubtless an illustration of what the whole earth will be when man and his perfect conditions are *restored*—in "The times of restitution of all things which God hath spoken by the mouth of all his holy prophets."

Thus thrown upon his own resources for obtaining by sweat of face, elements to sustain life, Adam found it a hard lot, and by its effects was enabled to know what evil is, and the exceeding bitterness of sin. And oft,no doubt, he desired, perhaps prayed, that he might be permitted again to dwell in Eden, and promised that with his present knowledge of sin and evil he would more highly prize the good things there enjoyed and more fervently love and obey Him "from whom cometh every good and perfect gift." But though God's plan was no less loving than this, it was broader, wiser and more comprehensive. God's plan being to let, not only Adam, but also *the entire race,* learn just this same lesson of the bitterness of *sin and disobedience* which each must individually learn to fully appreciate. Then bringing *all* back to the Eden condition, sin might be forever banished, and the entire race live in harmony with God.

Toil and care told in time upon even the *perfect physical* form of a perfect man, resulting finally in his complete overthrow and wresting from his grasp the last shred or spark of life. He is dead. After nine hundred and thirty years of struggle with his foe—*death*—he is conquered. The penalty of sin was inflicted and continues, to this moment, since he still is one of the prisoners in the great charnel house of death, which has since swallowed up the race, and will hold them all until the second Adam, who *ransomed* the race, and who declares "I have the keys of hell and death" [*hades*—the grave] (Rev. i. 18) shall take his great power and reign, releasing "the prisoners of the pit" [grave], "the captives" of sin and death.

But not only did the casting out from the life-producing fruits of the garden tend to the impairing of Adam's *physical* powers, but of his mental qualities also. It was not possible that he should retain perfect mental vigor, when he became physically impaired, thought being the product of the *mental organism* made active by the *physical vitality.* An injury to either one or both of these producing qualities would of necessity impair their product.

We see then that Adam's mental powers decreased with his physical deterioration and we claim that the *moral* qualities of his mind suffered the most. While the energy of body and mind were taxed to their utmost to take care of *self,* it is but reasonable to suppose that the quality of benevolence (love) which, being in God's image, must have been one of the ruling characteristics of his being, would be crowded out, and the quality

of acquisitiveness (selfishness) and combativeness developed instead. This same idea followed out would show us that all the higher, grander, nobler qualities were suffered *measurably* to decline, while all of the lower ones (common to the lower animals) were the more developed.

As man lost the grandeur of his being, and its powers decreased, his rulership over the lower creation, as well as over self gave way, until today we find him afraid of all wild beasts, and that they no longer recognize the rulership of their fallen lord. And the influence once exercised by our father Adam is barely discernible in the occasional man who can master and tame (partially) the ferocious beasts. Here we have a brief glance at the first dynasty of earth and its overthrow. Now we pass onward to the second ruler. That we may more clearly recognize who this is, let us notice what power conquered the first ruler. Surely it was DEATH. "By sin came death." In the expressive language of Paul,

"DEATH REIGNED"

King of Terrors under "him that has the power of death, that is, *the devil*"—"*the prince of this world.*" All bow before him; all are under his control. From the cradle to the tomb, every ache and pain attests his power over us, and the same agency which first placed us under his rule (sin) conspires yet, to more quickly destroy the race. His rule or reign must continue so long as there is sin to be punished, or until *the entire race* is reduced to the condition of lifelessness, unless some power arise and *redeem* the race from his control.

Such a ransom and deliverance was a part of God's plan from the first; and we read "for this purpose Christ was manifested, that *He might destroy* the works of the devil"—sin and death. 1 John iii. 8. And not only so, but also "him that hath the power of death, that is, the devil" (Heb. ii. 14), and thus release from his grasp all of the race. But as Satan and death are acting in harmony with a law of the universe, viz.: that no sinner shall be permitted to live, and that every creature shall be *perfect* in its own plane of existence, the one who would deliver the race from his authority must satisfy these claims of the law of the universe. This the fallen race could not do for themselves, as God had from the first foreknown and arranged for in His plan. Carrying out this plan He had already condemned the entire race on account of *one man's disobedience,* His purpose from the first being that He would provide another *man* who, being without sin, should give himself "*a ransom* for all" the race. That "as by one man's disobedience [the] many [all] were made sinners, so by the obedience of one shall [the] many [all] be made righteous" (justified from sin and (death). Rom. v. 19.

But who is the one righteous, pure, holy, sinless, one? How could there be such an one among a race *all* of whom were condemned. "There is none righteous, no not one," the scriptures answer. But when mankind had learned effectually his own weakness and inability to deliver himself from death, his extremity became God's opportunity, and God's eye pitied, and His arm brought salvation." The very chief of God's creation higher than angels and archangels [Heb. i. 5-8], He who is called "*the beginning of the creation of God*" [Rev. iii. 14] is selected as the one who shall undergo the labors of redeeming humanity. We are not to suppose this was an irksome or unwilling work, for we cannot suppose a being in perfect harmony with Jehovah who would not take delight in doing His will. Nor would *obedience* be the only motive which would actuate, partaking as all perfect beings on whatever plane they exist must, of the divine quality—love—he would love to do the work for the sake of its benefits to mankind, releasing them from death. This no doubt was a part of "the *joy* set before him," for which he "endured the cross despising the shame." Heb. xii. 2.

Aside from this joy at the opportunity to release the *human race from death,* was that of "*bringing many sons to glory,*" *i. e.,* a part of the race "a little flock." "To these gave he power to become *sons of God.*" "For, as many as are led by the spirit of God, they are the sons of God." These, according to God's plan, may, by intimate association with him be reckoned as *the bride of Christ* and as such enter the *heavenly family.* To these sons this mighty one would be a leader or "captain of their salvation." And yet another (though perhaps in his estimation less important) part of this

"JOY SET BEFORE HIM,"

was that He himself should, because of his obedience, labor, sacrifice, etc., be accounted worthy of still higher honor than he had ever yet possessed, as we read: "He became obedient unto death, even the death of the cross. *Wherefore,* God also hath highly exalted him and given him a name which is above every name." (Phil. ii. 8-9). "That all men should honor the Son even as they honor the Father. (John v. 23).

But how shall this redemptive work be accomplished? We have seen that God's plan was that, since by *man* came death, by *man* should also come the resurrection of the dead. (1 Cor. xv. 21). Then to redeem man, this mighty one must become a *man* in every particular. He must partake of "flesh and blood," (Heb. ii. 14), and consequently must have all the qualities of the fleshly race, not the sinful and depraved qualities with which we now are burdened, but he must be a perfect man standing exactly where Adam stood, except that he would know that sin had brought the wretchedness and death which he saw everywhere about him, and also for what purpose he had come. He took not the nature and form of angels, for that would not have answered, but he took the nature and form of man.

All things are now ready. "In the fullness of time, God sent forth his Son, born of a virgin," "born not of the will of the flesh but of the will of God"—in a word as much of a specially creative act on God's part as was the creation of Adam; the difference being that the one could say, "The earth is my mother," the other was "born of a woman." Had he in any way been a descendant of Adam he would have been under the curse of death, as are all other members of that race. He would have been as unable to *keep the law* as other men in whom sinful dispositions and depraved human nature are born. But while of the same (human) nature he is a new being, distinct from the race. He is born, *grows in wisdom* and *in stature* but manifests powers beyond others because *he is perfect,* they imperfect. Now he has reached maturity (according to the law) at thirty years of age. He knows as no one else does the great work for which during those thirty years he had been *coming*—a body preparing—it was "for the suffering of death"—that he "should taste death for every man"—"that through *death* he might destroy *death,*" and liberate a dead race—"in due time." Now he is come the second perfect sinless man, and offers this perfect life as a ransom for the race. "Lo, I come, (as) in the volume of the book it is written of me, to do thy will, O God." (Heb. x. 5). This was his covenant, *to die,* as he afterward expressed it, saying: "For this cause came I into the world." And here in type he was buried in the water and rose again, thus making the picture of that which he covenanted to do.

Now as the perfect one he has done all that he can do, given himself up to die as the Father may will, but though the death has not *actually* occurred (at baptism) it is so reckoned, (as with us when we covenant,) and the *new nature's* powers and will, which he is to be when the work of death is complete; ("raised a spiritual body,") these powers and qualities were given him as soon as the human—earthly—body was *consecrated.* This was at his baptism when the spirit descended and a voice from heaven acknowledged His begetting again to the *spiritual plane* and to the *Divine nature.* "This is my beloved Son in whom I am well pleased." [Matt. iii. 17.] Henceforth the life of Jesus is that of a dual being, the outward form being the man Christ Jesus, whose life and being were daily spent for the good of others—a body already given up to death.

The *new being* within—the Divine nature—was the spirit power of God. And in this he is the pattern and leader of "all who come unto God by Him," "who become partakers of the Divine nature"—the "little flock" called His bride—His body. We must surrender ourselves to God—be baptized into His death—in order to be begotten of the spirit and receive the earnest of our new spiritual being, the fullness of which will be received when we are completely delivered from this fleshly condition to our spiritual bodies.

Thenceforth he "did not his own human will" but was "led of the Spirit," and the actions now were of God, as Jesus testified: "The word which ye hear is *not mine,* but the Father's, which sent me." [John xiv. 24 and xvii. 8.] "Of mine own self I can do nothing, the Father that dwelleth in me, He doeth *the works.*" [John xiv. 10.] If we as our head "are led by the spirit of God"—even unto death—we also become "the sons of God," [Rom. viii. 14,] who will also "work in *us* to will and to do of His good pleasure." Phil. ii. 13.

And we who are now "*new creatures* in Christ Jesus" should take courage from the life of our beloved master; as Paul says:

"CONSIDER HIM

who endured such contradiction of sinners against himself, lest ye be weary and faint in your minds." If you sometimes find it hard to endure the frowns of the world and to be thought of and treated as a deceiver by your friends, think of Him weeping in Gethsemane, condemned before Pilate, crucified as a malefactor, forsaken and denied by His loved ones, "yet He opened not His mouth." And if your *human nature* sometimes shrinks, although reckoned dead, think again

of Him. Remember that He was tempted in all points like as we are, (yet without sin,) and can and does sympathize with us, and though you may sometimes cry out, as He did, "Father, if it be possible, let this cup [the ignominy] pass from me," forget not to add, as He did, "yet not *my will* but thine be done." The human will of Jesus though *given up* at consecration—baptism—sometimes rose up so that He needed the heavenly "grace to help in time of need" to keep the *human will* perfectly obedient to the will of the new being—*the divine.*

This dying process continued during the three and one-half years of His ministry, from the moment of His consecration and acceptance at baptism, until on the cross He cried: "It is finished." But what was finished there—the work of atonement? No, the work of atonement signifies the making *at one* of two parties. In this case God was one and humanity the other party. Man's sin had brought upon him God's curse, death, instead of His blessing; and by its degrading influence (as we have seen) it had so marred the mental and moral likeness of man to his maker, that he no longer took "delight in the law of God," but in sin, and it will be readily seen by all that there was much work necessary to bring about full reconciliation between God and man. First—Justice must be met, a ransom must be given for the sinner, else God could never, to all eternity, recognize him as having a right to live. Secondly—Man must be brought to his original condition of perfection—in God's image—before he can be of himself perfectly in harmony with God's perfect will and law. Now, while this work, as a whole, was Jehovah's plan from "before the creation of the world," its accomplishment only began with Jesus, and will not be completed until the end of the millennial reign, when Jesus shall deliver up all things to the Father, having put down [destroyed] all opposition to God's laws [sin.] 1 Cor. 15.

When Jesus cried "It is finished," he referred only to the first mentioned part of this work of atonement, viz.: The giving of the *ransom;* this was now complete; the penalty of Adam's sin was now met; for "Christ died for our sins according to the scripture"—"gave himself a *ransom* for all to be testified in due time." "Who is a propitiation [satisfaction] for our sins, and not for ours only, but also for the sins of the whole world." 1 John ii. 2.

Having thus "purchased us from death with his own precious blood," all the race belong to him. A race of sinners they *were* having no right to life; a race of ransomed beings they *are* against whom justice has no claim, and who may be restored to perfect life at the pleasure or will of Jesus their *redeemer,* who proclaimed, that in due time "all that are in their graves shall hear the voice of the Son of Man and come forth." And again: "I am he that liveth and was dead and behold I am alive forevermore, and have the keys of hell [*hades*—the grave] and of death." (Rev. i. 18.) Yes, says Paul: "For this purpose Christ was manifested, [in the flesh] that he might *destroy death,* and him that has the power of death, that is the devil."

But while we are thus informed of the plan of God to destroy "death", yet nearly two thousand years have passed since the *ransom* was paid and still *death reigns.* Why does not the purchaser take possession of "the purchased possession?" Ah, he has a grand plan with regard to some of the race he has purchased—He will by trial of faith and patience develop and separate from the world "a little flock" whom he will associate with Himself as His bride. They will be a peculiar people, zealous of good works, and full of faith, who walk in his footsteps of self-sacrifice and entire giving up of their human nature—will and body—receiving instead the Divine nature—will and body.

When the church—body—of Christ is made perfect through sufferings and trials, and united with Him [which event we believe to be so close at hand,] then the great work and reign of earth's *new* monarch—the second Adam—begins. Though possessing the power over evil ever since He rose from the grave its *victor,* yet he has not exercised that power up to the present time because *evil* is necessary to the development of his body. But when we are complete he shall take to himself his great power and reign. (Rev. xi. 17.) This statement is applied as having its fulfillment at the end of the gospel age during the sounding of the seventh (symbolic) trumpet.

Now let us inquire, How long will Christ reign—or exercise authority and rule? Answer. "He shall reign forever and ever," (Rev. xi. 15,) that is, being associated with the Father, Christ (and we in him) shall always belong to the reigning and ruling power—Jesus at the Father's right hand (next in authority) and we at his right hand, consequently "above all principalities and powers." But in the especial sense of ruling over and subduing earth, the reign is limited to the period of time necessary to the restoring of all earth's people and affairs to a condition of *at-one-ment* or harmony with God, the Father. As Paul expresses it: "He must reign till he hath put all *enemies* under his feet. The *last* enemy that shall be destroyed is death." For "He (the Father) hath put all things under his (Christ's) feet," but it is evident that the Father did not put himself under the control of Christ. "And when all things shall be subdued unto him, then shall the Son also, himself, be subject unto Him [the Father] that put all things under him, that God may be all in all," [or above all.] 1 Cor. xv. 25:28.

Man having been restored to his original dominion every brute creature will recognize him as its Lord, and every human being will recognize "Christ as Lord to the glory of God the Father," (Phil. ii. 11,) And thus will be completed the great work *planned* before our creation, *commenced* at the baptism of Jesus and *ending* with the close of the millennial reign, (Rev. xx. 6,) viz.: *At-one-ment.*

Then "the knowledge of the Lord shall fill the whole earth," and His "will be done on earth as in heaven."

That this is God's plan, is implied in the term "Restitution," and is the legitimate conclusion to be drawn from Paul's argument, Hebrews ii. 6-9. He starts out with the original plan of God in creating man perfect—"Thou madest him a little lower than the angels; thou crownest him with glory and honor and didst set him over the works of Thy hands. Thou hast put all [earthly] things in subjection under his feet." But as we have seen, sin has marred all this glory and honor, and has degraded us *far* below angels; taking the dominion out of our hand and permitting "Death to reign," and if we look about us we will say with Paul that it seems as though God's plan was a failure, for though six thousand years have passed, "We see not yet all things put under him" [man]. But is there any hopeful sign to indicate that man may yet be restored to this honor and glory, and set over the earthly works of God's hand? Yes, we have the assurance that all God's purposes shall be accomplished, [Isa. xiv. 24,] and that a "seed of the woman" shall yet destroy the serpent—evil—and "bless all the families of the earth." And though this work is not yet accomplished yet we see a beginning of it. As Paul says, "We see Jesus, who was made a little lower than the angels," [the condition of a *perfect* man,] for the suffering of death . . . that "He, by the grace of God, should taste death for every man." Thus far had the plan progressed in Paul's day, and if he were living now, he would doubtless add, as we can, that the church, as his body, is about complete; that the gospel age of suffering *with* Him and "filling up the measure of the afflictions of Christ which are behind" is ending and the millennial age in which we shall "live and reign with Christ a thousand years" is dawning.

As those who expect to be of the bride—the body—of Christ and be glorified together with Him, we rejoice to think that the time is so near at hand when we shall be *changed,* leaving forever the *human* form and nature, and being made "like unto Christ's *glorious* body." But one thing which adds much to our interest and rejoicing is the thought of the necessity of our development and change, as *the body of the great deliverer,* before the present ruler of earth—death—can be destroyed and the race liberated and brought to the liberty of the sons of God, as Adam and angels—free from the bondage of corruption—*death.* For we know that "they without us shall not be made perfect." *We* must be perfected on the spiritual plane as divine beings before *they* can be perfected on the earthly plane as human beings.

Seeing then what high honors and glory await us, and the blessings awaiting the world through us, can any one wonder that we long for the happy moment of change? Surely not, and not only we, but the world, also, are waiting and hoping [though ignorantly] for *a good time coming,* for "The whole creation groaneth and travaileth in pain together until now waiting for the manifestation of [the Church] the sons of God." (Rom. viii. 22, 19.)—the sun of righteousness which "arises with *healing* in his wings" to heal, and perfect, and restore all things to the perfect will of God.

Thus earth will have had, when man is restored, the following great

OVERRULING POWERS:

First—*Man* under God. Second—*Death* and evil under Satan. Third—*Righteousness* under Christ. Fourth—The first restored, *i. e., man* under God.

In the second and third of these dynasties, viz.: The reigns of Satan and of Christ, the active rulers are invisible to humanity and their powers only recognizable by the effects and results. The devil is called "the prince [ruler] of this

world,"—"him that has the power of death, that is, the devil." The effects of his reign and rule have been, as we have seen, to degrade man in every way. How wonderfully successful he has been is evident as we look about us. Sin, misery and death are on every hand, and yet Satan, the ruler, is invisible, seen only through his agents, and he has plenty of them, for "his servants ye are to whom you render service." We claim, then, that all persons or institutions or governments who aid in the work of death and degradation and opposition of right and truth, are Satan's agents.

God classes all present governments of earth as Satan's. "The prince—ruler—of this world" would not permit any government which would not act in harmony with him, as long as he has the control, which will be until the end of this age, when the Redeemer takes his great power and reigns. Satan has ruled among the nations for ages, except the one nation, Israel, of which God says, "You only have I known of all the [nations] families of the earth." (We have seen that they were used *thus* as a type of the higher spiritual Israel, the church, which was to be *in the world, but not of it.*) The time came, however, that God gave over even this nation as the others when they went into captivity to Babylon, and God's prophet said of the last reigning prince, "Take off the diadem, remove the crown; this shall not [continue to] be the same, I will overturn, overturn, overturn it [the Kingdom] until He come whose right it is, and I will give it unto Him" [The Christ]. Ezek. xxi. 27.

At the same time, God indicated that the government of earth was given over to depravity's rule, and pictures it to Nebuchadnezzar as

A GREAT IMAGE

illustrative of human power, divided into four parts, Nebuchadnezzar's government representing the *head;* the succeeding Medo-Persian government represented by the beast and arms; and the belly and thighs representing the third or Grecian government; while the fourth and last part, the legs and feet represent the last phase of earthly government, the Roman Empire, which, in a divided form, still continues, and is to be followed by *Messiah's Kingdom*—the kingdom of heaven, which "shall break in pieces and consume all these kingdoms [*not people*], and it shall stand forever." Danl. ii. 44.

Thus, as a glorious image, did these earthly kingdoms appear to the natural man; and as glorious they still are regarded by the world. *Extolled* in prose and verse, through all generations, are their deeds of blood and violence, which shock the feelings of all possessed of the spirit of *love.* Their history is one successive record of crime and death, each of their heroes claiming higher honor than his predecessor because he had butchered greater numbers of his fellow-beings, and made more widows and orphans and more misery. No wonder that when God pictured the same four earthly governments to the holy prophet Daniel, he gave it as a beastly picture. (Dan. vii.) They are indeed *beastly* governments. How perfectly they represent, in their evil and death-dealing power, their master, the devil. The picture, or likeness of the fourth (Roman power) to Satan is so strong that Jesus, when presenting it in symbol in Revelation, almost invariably calls it "the dragon," "that old serpent, which is the devil and Satan," &c., thus using the names of its prince as a name for the kingdom.

While God thus permits evil to triumph now, seemingly without restraint, and uses it as an agency for punishing sin, yet it is under an over-ruling guidance by which God "causes the wrath of man to praise Him, and the remainder He will restrain."

The inventions and arts of the last three centuries (machinery, printing, application of steam, electricity, &c.) have come about gradually, but we believe are none the less of God, and agencies now in preparation for the blessing of humanity during the coming reign of righteousness. These scientific attainments, which will so fully bless in the future, are even now exercising a powerful effect upon humanity, enlightening the understanding, and, by increasing the dependency of one upon another, it naturally tends to promote sympathy, affection and fraternity.

But all of these blessings, while they serve to lift mankind in a measure out of evil, are only temporary helps. Satan is still equal to the occasion, and though he could not now induce millions of men to follow for years a leader for his glory's sake, he can foment angry strife between nations upon pretexts of honor, etc., and though men do not now fight as incessantly as of old, yet the "arts of war" more than keep pace with those of peace, so that to-day the standing armies of earth are far larger and far better prepared for mutual destruction than ever before.

The progress of science and art fails to bring now the blessings which will result in the future, because avarice (selfishness) has crowded out love and benevolence. Capital and power combine to oppress the poor, and they in turn despise and envy the rich.

Nor can we wonder if the masses of mankind notice this condition of affairs; and that as knowledge increases among them they should seek to band themselves together for self-protection, especially if they see, as in Europe, kings, emperors, nobles and landlords rolling in wealth and luxury, while some of them barely eke out an existence on the commonest necessaries of life, without luxury or comfort. All that they can earn more than will purchase meal, potatoes and salt, with coarse fabric for clothing, is required as tax to support these corrupt governments, which, like great boils, absorb the strength and vitality of humanity. So we see that Satan is still ruling over earth. Evil may change tactics according to the necessities of the hour, but it is evil still.

God's word informs us that, by the general uprising of humanity and overthrow of governments, the new age will be introduced. In the coming struggle the two spiritual powers, Christ and his saints, and Satan and his angels, will each have earthly armies whose causes they will support and advance. Satan's host will be the kings, chief captains, rich men and mighty men, [Rev. xix. 19,] while Christ will espouse and bring to victory the cause of the oppressed, who, inspired by *justice and right,* will be used to some extent as agents to their own liberation from the thraldom of evil and oppression.

How we see the preparation for this time of trouble in the world, going on all around us, and how unconsciously each one takes his place to play his part in the closing act of the reign of sin and death. In this country less oppressed and in every way more blessed than others,

CAPITAL AND LABOR

are arraying themselves against each other as if against enemies. Labor fearing that capital will grind the life out of it unless it organizes and protects itself; capital fearful of losing the upper hand of labor. Look abroad and see the Nihilists of Russia, the Land Leaguers and Liberals of Great Britain and Ireland, and the Socialists and Communists of Austria, Germany and France, and tell me do not all of these things, visible to our *natural eye,* corroborate what our spiritual eye of faith has seen by the light of the prophetic page, viz.: That "the *day of the Lord* is a day of trouble," and that we are now in the "harvest" of the gospel age, the chief reaper present, and the work of separation going on [in the church] between wheat and tares. Soon, probably by, possibly before, the fall of 1881, we shall be changed, born of the spirit [of which we are now begotten] into the glorious likeness of our Head.

The third dynasty of earth, like the second, will be the ruling of an invisible power through seen agencies of earth. As now Satan reigns unseen, then "The Christ of God" will reign and rule unseen. As now sin abounds, so then the opposite, righteousness, will rule. As Satan now has agents in men and governments, so with Christ's reign, every man coming into harmony with truth and righteousness will be reckoned a servant of God. The kingdoms of this world being all overthrown, [Dan. ii. 44,] will be re-established on principles of justice and equity based upon the golden law of *love to God and men.*

The chief nation of earth during that age, the word informs us, will be fleshly Israel, in glory and prominence exalted above all other nations—"The joy of the whole earth." And next in positions of favor and blessing will come other nations in proportion as they conform to the law of the Kingdom of God. Thus will the light of knowledge and truth emanating from the spiritual city—the church—the New Jerusalem, [Rev. xxi.,] bless all nations and result in healing and blessing all mankind, until ultimately, having put down all opposition and brought all men to the condition of perfection and righteousness, the third empire will give place to the fourth, which is the first restored, viz.: man over earth its lord and himself in perfect obedience to the King of Kings and Lord of Lords. Thus, God will be all in all. Amen. "Thy kingdom come, Thy will be done, on earth as it is in heaven."

OUR trip northward was a very pleasant one. In four places we held meetings, and stopped to visit a few here and there *en route.* The dear ones expressed themselves as strengthened and encouraged.—EDITOR.

IN most situations of life the consciousness of innocence is our best shield, and our firmest security.

PLACE OF MEETING

To be "forever with the Lord" has even been an important element of the Christian's hope. This hope has cheered and strengthened the true pilgrims in all generations. This has been the case even where a very imperfect understanding has obtained. Whatever has been believed among Christians as to how, when, or where they should meet the Lord, as to the fact of being with Him, they have often said, "That will be Heaven for me."

We cannot think that only those who fully understand the subject beforehand will be accepted in His presence. In such a case, perhaps none would be accepted. But we believe it is both duty and privilege to search and learn more and more of this and all other Bible subjects. The beauty and harmony of the various parts of the word and plan is seen when each part receives due attention.

Those who have believed that the spirits of just men could be made perfect and enter into the immediate presence of God, and there meet and dwell forever with the Lord, have in consequence regarded the coming of the Lord with indifference, so far at least as their own hope is concerned. On the other hand, those who have seen the import of Jesus' word, "If I go and prepare a place for you, *I will come again and receive you to myself, that where I am there ye may be also,*" have necessarily made much of the return of Christ.

While the latter class are doubtless correct as to the *time* of meeting the Lord, we think both may be holding extreme views as to the *place* of meeting. One class expects to meet Him in Heaven itself, the immediate presence of God, and the other class associate the meeting with earthly conditions, while we believe the meeting will be in a condition *midway* between the other two. The Lord shall *descend,* and we shall be *caught up* to meet the Lord *in the air,* and so shall we ever be with the Lord. Comforting words! 1 Thess. iv. 16-18.

It may seem strange to some, in view of the simplicity of Paul's statement, that we should raise the question, "*Where* shall we meet the Lord?" Is it not plainly said we shall meet Him in the air, and is not this easily understood? But Peter says that he himself and "beloved brother Paul also," when speaking of these things, said things "*hard* to be understood." 2 Pet. iii. 15-16. And we have seen that the truth concerning the trumpet's voices and fire associated with His coming does not lie on the surface. We need not be surprised, then, if the same be true of *all* the circumstances attending.

By the study of the Bible we have been led to believe that as we advance from natural to spiritual things there is a corresponding advancement in the signification of words, Many examples of this are familiar to all careful readers. Take for example the terms bread, water, garment, light, heat, cold, hunger, thirst, nakedness, darkness. No one would think of giving these words the same signification, when applied to natural things. A man might walk in the light of the brightest sun that ever shone, and yet be in the grossest spiritual darkness. All can apply this to the other terms.

Air and spirit are primarily the same, yet who would think of reading "air" instead of "spirit" in the sublime statement of the word, "There is a *spirit* in man, and the inspiration [or in-breathing] of the Almighty giveth him understanding?" Or when it is declared "God is Spirit," who but the grossest materialist would read it, "God is air?" When Jesus *breathed* on his disciples, and said, "Receive ye the Holy *Spirit,*" all Christians recognize the advancement in the use of words according to the relation between natural and spiritual things.

A further application of the same principle is seen in the fact that Satan is called "the prince of the power of the *air,*" and when his spiritual kingdom is overwhelmed by the incoming kingdom of Christ, it is said, "The powers of *heaven* shall be shaken." In contrast with this shaking, Paul says we are to receive a kingdom which cannot be shaken or removed. Heb. xii. 27, 28.

Let this same principle be kept in mind, and our being caught up to meet the Lord in the air will have the deep significance of our being exalted to power with Christ in the Kingdom of Heaven. The kingdom of the *air* [firmament] and "the Kingdom of *Heaven*" are primarily the same.

Place and distance in natural things are used to represent condition in the spiritual. No one would think of applying the expressions "coming to God," or "coming to Jesus," literally. When we sing "Nearer, My God, to Thee," or when Paul says, "Let us draw near with a true heart," literal place or distance is not thought of, but to be more and more *like* our great Example is the burden of the heart of the true worshiper. "He that *cometh* to God must believe that He is, and that He is the rewarder of them that diligently seek him." Heb. xi. 6.

Translation (or change) is a term which we believe is subject to the same law of interpretation. As words are translated or changed from one *language* to another, and so changed in form, and as men or things may be translated or changed from one *place* to another, so spiritually men may be translated or changed from one *condition* to another. Thus, when men come over from the devil to the Lord's side, they are said to be delivered from the power of darkness and *translated* into the kingdom of God's dear Son. Col. i. 13. All will agree that this translation is a change not of place, but of condition. If this principle holds good as to the begetting of the Spirit, may it not also hold good as to the birth of the Spirit?

In view of this so common principle of the word, we cannot regard with favor the idea that the saints are to be caught away in the *flesh* (however perfect that flesh man be) to meet Christ in any *locality.* The translation, in our mind, can mean no less than a change from the natural *condition* to the spiritual *condition.* The ascent of Aaron, the saint, to meet Moses in the Mount of God, is clearly a type of the saints going up to meet Christ. The mountain is a type of the mountain or Kingdom of God, in which we shall meet Christ. From that time forward, Moses and Aaron were manifested in power and great glory. So from the time the saints are exalted, they will be manifested or made to appear in power and great glory.

That the saints are not to be in an earthly condition at that time seems clear from Paul's statement that we are not come (or coming) to Mount Zion, a mount that could not be *touched,* that burned with fire, &c., "but ye are come (or coming) to *Mount Zion,* the city of the living God, the heavenly Jerusalem," &c. Heb. xii. 18-22.

If it were an earthly mountain, it could be touched. Paul says, this one cannot be touched; hence it is a heavenly or spiritual mountain—a very high spiritual condition. When the Deliverer comes out of Zion, we may safely conclude that it is not an earthly army with guns and broadswords, but a heavenly army, wielding the sword of the Spirit, which sword proceeds out of His mouth, *i. e.,* "The Word of God." The victory of that army will surely be a blessing to the nations. Oh, that we may be prepared to meet Christ in His Kingdom!

J. H. P.

AFTER CHANGE—BEFORE GLORY

[This article is preserved only because of its historical value in illustrating the gradual dawn of present truth.]

"I tell you, in that night there shall be two men in one bed. The one shall be *taken,* and the other shall be left. Two women shall be grinding together. The one shall be *taken,* and the other left. And they (the disciples) answered and said unto Him, 'Where, Lord?' (that is, where will they be *taken?*) And He said unto them, 'Wheresoever the body is, thither will the eagles be gathered *together.*'" *Luke xvii.* 34-37.

The above verses, in connection with others of a similar nature, have received *special* attention for several months. Believing, as we do, that we are drawing *very near* the time when this will be fulfilled, it is important that we try to arrive at a correct solution of the matter. Further, as the light shines more and more, we also believe that when due, this, like other things, will be understood by those in the shining way; hence, if we can now understand how or in what manner this will be fulfilled, it is evidence that we are *near* the event spoken of. Like other portions of God's word, this has to be taken in connection with other scriptures in order to arrive at the whole truth. So now, by *comparing* scripture with scripture, we shall endeavor to set forth the manner in which this will be fulfilled. First, we do not think that the scriptures teach that those who are taken will be taken to any locality (not Mt. Zion, or any definite point), neither do we think that those when taken, and for some time afterward, will be invisible to those around them. No, we believe, after they are taken, they will be *visible* and to all appearances just the same, but in reality, they will not be the same as before taken, for, if they were, then to be taken would not mean anything. Some may ask, How can they appear the same, and yet not be?

We find angels have appeared as *men,* yet they are *not men,* but are *spiritual* bodies. When Jesus was raised from the dead, He was *born* of the spirit, and hence a *spiritual* body, for that which is born of the *spirit* is *spirit,* and hence is *not flesh.* John iv. 6. Though He was a *spiritual* body,

yet He *appeared* (only appeared) as a *man*. Now, could He not have *remained* under the *vail* of flesh all of these forty days after the time He rose? We think so, for if He could appear as a man (because of the vail) for a short time He could have remained so all the time He was on *earth* after His resurrection. This being true then, one can be a *spiritual* body and yet appear as a *natural fleshly body*. Again, if Jesus did so, and we are to be made *like Him*, then *we* could be taken or changed to spiritual bodies, and yet remain under the vail and to all appearances the same, and yet not be the same in reality. The fact that when we are changed we will be *seen*, is proven by the taking of Elijah.

If you will read (2 Kings, ii. 10), you will notice a *conditional* promise to Elisha. He had asked for a double portion of Elijah's spirit, and Elijah says, "Thou hast asked a hard thing, but if thou *see* me when I am *taken* from thee, it shall be so unto thee, but if not [that is, if you do not see me], it shall not be so." Verse 15 informs us that the spirit of Elijah did rest on Elisha. Then we know he must have seen Elijah when *taken*, for this was the condition on which he would receive the spirit. In verse 11 there are two statements, viz.: Elijah and Elisha were *parted* asunder by a chariot of fire, and horses of fire, and Elijah went up by a whirlwind into heaven. This last event was *after* they were parted, but how long after we are not informed. Elisha saw the first act, but not the latter. Now, what we want to consider, is the *separation*, or first act, for this, I believe, shows the *change* or *taking* of the saints, and what I now want to prove is that we will be taken (changed to spiritual bodies) and yet be *seen*, just as Elijah was *seen*, when he was *taken* from Elisha. Elijah has been a perfect type of the church, as all our readers know, from Pentecost down; hence, when he was *taken*, it must have been a type of our *change*, for the church is not *complete* until we, the living, are taken. Then the *manner* of Elijah's *change*, is important, if we would understand how we shall be changed. We now leave this type and look at another, which seems to teach the same thing. I refer to Moses and Aaron. We understand Moses to be a type of Christ, and Aaron a type of the *overcomers*. Aaron is mentioned as going forth to *meet* Moses as we go forth to meet Jesus; "And when he (Aaron) seeth thee (Moses), he will be glad in his heart." So will we be glad when we "see (Jesus) as he is." Verse 27 informs us that Aaron met Moses in the Mount of God, and kissed him. This *meeting* of Moses and Aaron, as also the parting of Elijah and Elisha, we understand to typify our *change*. We think so, for this reason, viz.: It was after they (Moses and Aaron) met in *the mount* that Moses told Aaron all the words of the Lord, who had sent him, and all the signs which he had commanded him. Verse 28. This instruction, seems to show the increase of knowledge that will be acquired by the change to the spiritual condition and yet that they will be seen afterward and remain, to all appearances, the same, is proven by the work of Aaron after he met Moses. Verse 16 reads, "He (Aaron) shall be thy spokesman unto the people, . . . and he shall be to thee (Moses) instead of a mouth, and thou shalt be to him instead of God." This proves clearly that there is a difference between the condition of Moses and Aaron, at least so far as teaching the people is concerned, and if Aaron represents the church, and we were (when changed, or when meeting Jesus) to go into the invisible condition as He is, how then could we be the spokesman unto the people? Here is a *point* worthy of notice. The main *difference* between Moses and Aaron after they *met* seems to have been that Aaron was the active agent in communicating to Pharaoh (the world), so the only difference between us (when changed) and Jesus will be that we will be under the vail, and hence visible—the active agents or representatives of the unseen kingdom of God. "The Kingdom of God cometh not with observation" (outward show). Luke xvii. 20.

After the meeting of Moses and Aaron in the Mount, they went and gathered together the elders of Israel, and Aaron spake all the words . . . and did the signs, and the people believed. Verses 29-31. This would represent that Jesus and the saints were in a sense together, and yet the saints only would be seen by the world, for Aaron *spake* the words, did the *signs*, and the people *believed*.

After the meeting of Moses and Aaron, there were ten plagues. During the first three, Moses does the work through Aaron. We read, "Moses and Aaron went in unto Pharaoh, . . . and Aaron cast down his rod." Ex. vii. 10. Again, "The Lord spake unto Moses, Say unto Aaron, Take thy rod, . . . and Moses and Aaron did so, and he (that is, Aaron) lifted up the rod and smote the waters . . . in the side of Pharaoh . . ." Verses 19, 20. Again, "The Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand, and *Aaron did* so . . . and the frogs came." Ex. viii. 5, 6. Verse 16 informs us that Aaron acted as prophet, and did the work connected with the third plague. We believe that those whom Aaron *represents* (the little flock) will be really spiritual bodies, but during the three first plagues will be under the vail, and hence *appear* as prophets (teachers) unto the people, and in this condition will be the prophet or mouth-piece of the Christ, as Aaron was of Moses after meeting him.

This company of *changed* saints it appears are those brought to view in Rev. xv. 1-4, standing on, as it were, a sea of glass; the sea mingled with fire (people in the midst of judgments); these have the harps of God; these are they who had gotten the *victory* over the beast, and over his image, and over his mark, and over the number of his name the overcomers. These sing the *song* of Moses, the servant of God, and the *song* of the Lamb. Not the song sung by Moses and the Children of Israel after the overthrow of the Egyptians, but the *song of Moses*, when the elders of the tribes were gathered together. See Deut. xxxi. 28-32; 1-4. Moses sang: "Ascribe ye greatness unto our God, . . . for all His ways are judgment. . . . A God of truth. . . . just and right is He." The company on the sea of glass sing: "Great and marvelous are thy works, . . . just and true are thy ways, . . . for all nations shall come and worship before thee, for thy judgments are made manifest." We find the words are nearly identical, and hence the same song. This company on the sea of glass are before the throne (not on the throne). Rev. iv. 6.

This picture is given, however, after the throne was set, and one sat on the throne (verse 2), and out of the throne proceeded lightnings and thunderings (judgments). So in Rev. xv. we have those on a sea of glass making a proclamation during troublous times, mingled with fire. It would also appear that this same company of changed ones are among the number mentioned in Rev. xiv. 1-5, viz.: "A Lamb stood on the Mount Zion, and with him are one hundred and forty-four thousand." These are in the *Mount*, as Moses and Aaron met in the Mount. The harp with their harps (like those on the sea of glass). These sing a new song "before the throne;" these are virgins; these follow the Lamb, and in their mouth was found no guile; "for they are without fault *before the throne* of God." Notice, these are before the throne—not on it. This is likely the position referred to in Luke xx. 36., viz.: "that ye may be accounted worthy to escape, . . . and stand *before* the Son of Man." But some one says, "When changed are we not exalted to the throne?" Not necessarily so. Jesus was a spiritual body, and at times appeared under the vail before He ascended to the Father's throne. (See Acts ii. 22-36).

Then we might be changed to spiritual bodies, and remain under the vail of flesh for a time before we are exalted to our Lord's throne. But some one says, "Is not a spiritual body a glorified body?" No. Jesus was a spiritual body before He was glorified (exalted to power). John vii. 39. Then we might be spiritual bodies before we are glorified. We, the living ones, when changed to spiritual bodies, and while yet under the vail of flesh and before we are glorified are probably those who are spoken of in Isa. lii. 7-8, viz.: "How beautiful upon the mountains are the *feet* of Him (The feet represent the taken ones under the vail and are said to be of him because in the spiritual condition as He is) that bringeth good tidings, ... that publisheth salvation; that sayeth unto Zion, Thy God reigneth; thy watchmen shall lift up the voice; with the voice *together* shall they sing, for they shall *see eye to eye* (Now they do not) when the Lord shall bring again Zion." The above description would seem to indicate a different condition of the watchmen than that now held; also the work here is for Israel, just as the first work of Aaron, after meeting Moses, was among the elders of *Israel*. Israel, or my *people*, in the type (Ex. viii. 23), primarily refers to the servant company down here and are spoken of as my *people* in Rev. xviii. 4. The servant company here will be separated from Babylon by the three first plagues, or during the time that the proclamation of Rev. xiv. 6-10 is being made by the taken but vailed saints, just as Aaron was spokesman to the people during the three plagues that caused the division between Pharaoh's people and the people of God.

We suppose that any who have a mind to apprehend spiritual things can see how, by the evidence already given, we could be changed to spiritual bodies, and yet remain under the vail of flesh and at the same time see Jesus without His coming in the flesh or appearing under that vail to us. Any one who will use Moses and Aaron as a type must give up the idea of Jesus *appearing* to *us* in the *flesh*. Notice, Aaron *went* up to *meet* Moses in the mount. Yes, the church goes up toward the *condition* of Jesus, but Jesus does not come

down to the condition of the church. If Jesus were to come in the flesh, as some teach, then He could be the *prophet* Himself, and the very fact that Aaron was still prophet after they met proves that we will be under the vail, and hence in a condition to speak to the people, while Jesus will not so *appear*, and hence could not be *prophet* (teacher) even as Moses was not. We being in the *spiritual* condition Jesus will be our God as Moses was to Aaron. The fact that Aaron *met* and *saw* Moses in the mount, indicates that *we* must go *up*, or into the spiritual condition before we can meet and see *Jesus*. "When he shall *appear* we shall be *like* Him and see His as He *is*." [1 John, iii. 2.] The change comes to us not to Him, "we shall be *like Him*." "We shall see Him *as He is*," a spiritual body; not as he was, in flesh.

The fact that we will *see* Jesus after our change, though *still* under the vail, is proven by another type, viz.: that of Isaac and Rebecca: "And Rebecca *lifted* up her eyes, and when she saw Isaac she lighted off the camel, therefore she took a vail and *covered* herself." (Gen. xxiv. 64-65.) When she saw Isaac *represents* one change. Then the putting on of the vail would show that we will remain vailed for a time after our change. The reason she is said to put on the vail is because when she saw Isaac she was changed, and hence the vail is no longer her real condition, but the assumed. Just so when we see Jesus we will have *been* changed, and though under the vail it will only be put on, so to speak, and only because of this vail (the flesh) will we appear the same to the world. *We* will have additional power of utterance and knowledge, and perhaps certain miraculous powers which will be demonstrated, as was the case with Aaron after meeting Moses. We believe that the change we have been considering is near, much nearer, perhaps, than many are aware of. Let us be careful for nothing. Let us be *Holy*, for without *Holiness* shall no man see the *Lord*. Let all *strive* to enter *in*, ere the Master *shuts* too the *door*, for *then* there will be no *more* admission to the *little flock*, who shall finally sit with *Jesus* on the *throne*. Yes, we shall soon be in the *Kingdom*.

"Not many months—
Their course shall *run*,
Not many mornings *rise*,
Ere all its glories stand revealed
To our *transported* eyes."

A. D. J.

THE MARRIAGE—IN GLORY

"And the temple was filled with smoke from the glory of God and from His power, and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled." [Rev. xv. 8.] In two articles preceding we have endeavored to set forth the manner in which we will be taken, or changed to spiritual bodies, and yet for a time remain under the vail, while the dead in Christ will at some time be spiritual bodies, and not under the vail. In this position we understand they are before the throne, but believing that we shall finally sit with Jesus on the throne, let us see if there is anything to throw light on this point, though the saints, after they are taken, will be seen for a time. It is also clear that we will finally pass beyond the vail and be seen no more.

We found in looking at the taking of Elijah, who is one type, that there were two events. He was first parted from Elisha by a chariot of fire and horses of fire, but he went up into heaven by a whirlwind. The first we expressed as showing our change, and that we would then be seen as was Elijah, but the latter we understand to show when we will leave the vail and be seen no more, and this is in harmony with the statement in 2 Kings, ii. 12. I also find there were two changes in the movements of Aaron, who is also a type. You will remember that during the three first plagues he was represented as the prophet of Moses and as spokesman unto the people. We explained this as teaching that we, after our change, would under the vail of flesh be as prophets (teachers) to the people here, but we find that after the third plague Aaron is never spoken of as the prophet of Moses or as spokesman unto the people. Notice Ex. ix. 8. The Lord said unto Moses and unto Aaron, (Previous to this the Lord said unto Moses: Say unto Aaron), Take you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh, and they (Moses and Aaron) did so. At this point there seems to be some difference in Aaron. The Lord now speaks to him direct, as He had done to Moses. At this point, when Aaron is no longer the mouthpiece, his leaving the vailed condition seems to be typified. Now, at the same point, when Elijah went up into heaven and the Lord speaks face to face with him he is no longer seen.

When we cease to appear under the vail is when the glorification of all takes place, and this is in harmony with Jesus, our forerunner. He was a spiritual body, and for forty days appeared at times under the vail, but when He ascended into heaven, (Acts i. 11), and was seen no more, then He was glorified. In our text we come to a time when the temple is to be filled with smoke from the glory of God. We find this takes place just before the pouring out of the seven plagues, and is a parallel to the time when Aaron changes his position. After that he was no longer prophet. Neither will we be after our glorification. This glorification of all, I understand to be, the marriage of the Lamb. We are to be changed, that we may be fashioned like unto His glorious body, (Phil. iii. 21), and if so be that we suffer with Him, then we may also be glorified together with Him. (Rom. viii. 17).

This glorifying together we believe is the making one with Him in the fullest sense, and this follows the spiritual body condition. This will be when we shall be exalted to His throne and sit with Him. Jesus cannot appear with us in glory until we are glorified with Him. We find in Matt. xxv. 31-40 that when the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory. We are with Him on the throne, hence the glory and our being on the throne are associated, but we can be spiritual bodies without the glory, and be before the throne. This same thought, viz.: first the change and then the glorification, or marriage, is also shown in the type of Isaac and Rebecca. When she lifted up her eyes and saw Isaac seems to show our change. We see Him when like Him, but when Isaac took Rebecca into his mother's tent and she became his wife, [Gen. xxiv. 67], which was after they met, seems to bring us to the point when the temple would be glorified and we become His wife.

The thought that the glorification is the marriage and not the change to spiritual bodies is further proven by the following: Jesus ascended unglorified. [John vii. 39]. He was to come in like manner, [Acts i. 11], then when we see Him it will be when He is unglorified, represented by Rebecca's seeing Isaac, but when we are glorified together with Him, would be shown by Isaac's taking Rebecca and making her his wife. Hence we go in with Him to the marriage. This is progressive: first, into a condition for the change; second, from that into glory with Him.

We find in our text that just when the temple is filled with glory, is just before the pouring out of the seven plagues, and that is when the church is called the bride, viz.: when glorified. [See Rev. xxi. 9-11]. Then came unto me one of the seven angels which had the seven vials full of the seven last plagues, [Full? yes], saying, Come hither, I will show thee the bride, the Lamb's wife. He showed me the Holy Jerusalem, having the glory of God, etc. Here when glorified the church is called the bride. Hence this must be at or after the temple is filled with glory. The glorification and exaltation of the bride to the throne seems to be the main difference between the little flock and the great multitude, [the servants]. They certainly get spiritual life but apparently do not have the glory of the bride. The city was lighted by the temple; for the Lord God Almighty and the Lamb are the temple of it, and the glory of those [the temple] did lighten it [the city]. Rev. xxi. 22-23. Then the city is the light of the nation. [Verse 24]. In order to fully understand this matter and harmonize the various scriptures, it seems necessary to recognize the difference between one change [when we are made spiritual bodies] and the glorification of those spiritual bodies. This thought seems suggested by the building of the temple by Solomon. The getting out of the stones and timbers seems to be the work done during the gospel age, from Pentecost down. [1 Kings, iii. 18]. The building of the temple we apprehend is something different. It was built of stone made ready before brought thither to place of building, so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building. [1 Kings, vi. 7]. This shows the noiseless resurrection of the dead in Christ and change of the living, both classes changed to spiritual bodies. It was, however, after the temple was built that the glory of the Lord filled the House of the Lord. [1 Kings. viii, 11]. Hence, if the building shows the change of dead and living to spiritual bodies, then the glorification must be something different from the change. Again, the fact that the temple was built and then glorified rather proves that all, dead and

living, will be made spiritual bodies before any are glorified. This would be in harmony with [Rev. xv. 1-8]. The seven angels, clothed in pure and white linen [righteousness of the saints, Rev. xix. 8] and having their breasts girded with golden girdles, [verse 6], seem to represent the overcoming church complete, dead raised, and living changed. If so, we find these on the sea of glass condition, [before the throne], singing a song [making a proclamation] before they are glorified—exalted to the throne. When on the sea of glass they are spiritual bodies, hence the temple is built before it is filled with glory. This sea of glass or spiritual body condition, we believe, will obtain before long, while the glorification or final exaltation of the saints will not take place for some time afterwards. Let us watch and be sober. Let us assemble ourselves together, and so much the more, as we see the day [time] approaching. The time seems short. A. D. J.

BEFORE THE THRONE

"For since we believe that Jesus died and rose, so also, we believe that God, through Jesus, will lead forth with him those who fell asleep. For this we affirm to you by the Lord's word, that we, the living, who are left over to the coming of the Lord, will by no means precede those who fell asleep." (1 Thess. iv. 14, 15. Diaglott.)

If Jesus can be present, and not seen, the dead in Christ could be raised and not seen, because when raised they will be like Jesus. Our understanding of the matter is this, viz.: that the dead in Christ, will be raised spiritual bodies; then we, the living, changed to spiritual bodies, the only difference being, that they will not be seen; that is, will not appear under the vail, [the flesh] while we remain for a time vailed, yet our real condition will be the same. The type of Moses and Aaron teaches the resurrection of the dead before we meet Jesus. Before they met [Ex. iv. 27,] you will notice that the angel of the Lord appeared unto him [Moses] in a flame of fire out of the midst of a bush [Ex. iii. 2-6]; here God seems to introduce the idea of the resurrection. We find that Jesus gives the key in Luke xx. 29-38. We know that it is the resurrection of the dead in Christ He is talking about, for He says: They which shall be accounted worthy to obtain that world and the resurrection from the dead . . . these cannot die any more . . . [because the first resurrection, the second death hath no power over them, they cannot die again. [Rev. xx. 6.] Now that the dead [viz.: this class of the dead] are raised, even Moses showed at the bush" . . . That is, the dead in Christ are raised at this point of time, which we find is before Aaron went to meet Moses and hence, before any one of the ten plagues were poured out. Then if [as has been shown] the meeting of Aaron and Moses represents our change and the dead must be raised, this transaction at the bush is in the right place and harmonizes with the statement by Paul, "The dead in Christ rise first."

In Rev. xv. we find a company on the sea of glass, making a proclamation. This sea of glass condition is before the throne, [Rev. iv. 6] we notice in verse 5, that there are seven lamps of fire burning before the throne, (which are the seven congregations. Rev. i. 20, E. D.) these seven lamps bring to mind the complete gospel church. And as they are before the throne, and the sea of glass is also before the throne and there is a company on the sea of glass, we conclude it must be the overcomers in that position. We then conclude as follows, viz.: that this scene is after the dead in Christ are raised and we the living changed; and though all can sing the same song, they could remain invisible and yet we under the vail, might be visible. The seven lamps of fire might be burning [the church complete]. Because we are all in the spiritual condition, they would be visible to us and we to them. They will not be visible to the world, neither would we, were it not for the vail. With this understanding of the matter we will now look at another point, viz.: (Rev. xiv. 1-5.) . . . A Lamb stood on the Mount Zion, and with Him are 144,000; this company represents to our mind the complete church, and hence, the resurrected saints as well as the changed living saints; these harp with their harps . . . [like those on the sea of glass] these sing as it were a new song . . . these are the first fruits [overcomers] unto God and the Lamb and these are without fault before the throne of God . . . just as the company on the sea of glass are before the throne. Now we think the evidence is conclusive, that these are the overcomers, for the following reasons: 1st. We know of no more exalted position before the throne than the sea of glass. 2d. We know not who else should be the first fruits unto God and stand on the Mount Zion with the Lamb [Moses and Aaron met in the Mount]. 3d. We know not what the seven burning lamps could represent, if not the little flock. 4th. Neither do we know who the 144,000 could be if not those.

Both "the one hundred and forty-four thousand," and the ones, "as it were, on the sea of glass," are said to be "before the throne," which is the location of the sea of glass. Should we not conclude, therefore, that they are the same —the bride—"before the throne" signifying before the exaltation to the glory of power? The song sung is after they are seen on the Mount Zion with the Lamb, and this is in harmony with the type. After Moses and Aaron met in the Mount, Aaron did his work. So these are represented making a proclamation after the meeting with the Lamb. Our position then would be this, viz.: All the dead in Christ raised; we, the living, changed. All these would be in the spiritual condition. All remain before the throne until the proclamation to be made is completed by us who remain under the vail. The fact that they are raised but not seen, while we are changed but seen, seems to be shown by Isa. lii. 78, viz.: "How beautiful upon the mountains are the feet of Him?" The thought is this: Jesus, the Head (of the body), is beyond the vail—and is not seen; the dead in Christ are raised, and they are beyond the vail—not seen. We, the living (the feet), are changed, but we are seen for a time, while a work is being done. The feet (so to speak) walk the earth, and they publish peace, . . . bring good tidings, . . . that saith unto Zion, "Thy God reigneth"; and we shall see eye to eye (because we are changed), when the Lord shall bring again Zion. The types of Elijah and Rebecca, we know, have represented the living phase of the gospel church from Pentecost down, but when we come to the closing work, viz.: when Elijah was taken, and when Rebecca saw Isaac, it proves the previous resurrection of the dead in Christ, for in this matter we cannot precede those who sleep; hence, when we see Him, the dead must have been previously raised, and so those two are in harmony with that of Moses and Aaron and Paul's statement. While they meet Jesus beyond the vail, we can be changed and meet both them and Jesus, and yet remain under the vail, and we can all [resurrected and changed] remain on the sea of glass position for a time before the throne and not interfere with our being finally exalted to the throne. We shall consider this again. The spiritual body condition of both dead and living will obtain before any are glorified [or sit on the throne]. Let us lay aside every weight that we, being in Him, may be accounted worthy to escape—be changed—and the glory will follow in God's due season. A. D. J.

"FALSE CHRISTS"

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore, if they shall say unto you, Behold, He is in the desert; go not forth; Behold He is in the secret chambers; believe it not." Matt. xxiv. 23-26.

We have reason for believing that after 1881, there will be wonderful spiritual manifestations. The prince of the power of the air . . . [Devil and his angels. Eph. ii. 2.]—The rulers of the darkness of this world [wicked spirits—vi. 12, margin] will now make a last great effort previous to their binding, at which time these powers will be subdued. [Rev. xx. 2.] Those angels which kept not their first estate God hath reserved for everlasting [age-lasting] chains under darkness unto the judgment of the great day. Jud. vi. They were cast down to hell. ("Tartarus") lower atmosphere our air). 2 Pet. ii. 4. For 6,000 years these spiritual powers have been deceiving and misleading mankind. These like the good angels, have also had power to appear as men, but they must always appear in the dark, for God had placed them under darkness. This fact recognized would explain many of the spiritualistic manifestations of to-day, which otherwise cannot be accounted for. Of late years many have been deceived into believing that they saw some of their dead friends.

Which will you believe, God or the Devil? Notice: "Ye

shall not surely die." Gen. iii. 4. Now in his various manifestations and in personating dead people and appearing to their friends, is not the Devil carrying out and trying to corroborate the lie he started in Eden? Surely he is. Jesus well said of him: He is a liar and the father of it. John viii. 44. If the Devil has succeeded in keeping up this lie for so long a time, and to-day has nearly all the world believing what he said; if he has done so much, and by manifestations in darkness has caused many to fall, what will be the result when he carries on in the light? For remember that he was only to be confined in darkness unto the judgment of the great day, and as we have now entered upon that time or day, we expect much of his work to be carried on in the light. And spiritualists now claim that they can materialize in broad daylight. We would advise that all believe what God said, viz.: "Ye shall die, hence, ye can not see dead friends until raised from the dead." And the Devil does not do that work.

Paul says: "Satan himself is transformed into an angel of light." 2 Cor. xi. 14. If so, and if he has the power to appear as an angel of light is he not liable to deceive? How significant then is our text, viz.: "There shall arise false Christs and shall show signs and wonders . . . and if any shall say to you . . . He (Jesus) is in the desert or secret chambers . . . believe it not." Notice that this takes place during the presence of Jesus. Vs. 27, E. D. It would seem then from our text that there will false Christs arise and show themselves as Jesus did after his resurrection, and many will be saying, Lo, here or there. If Satan is transformed into an angel of light and is to appear thus, and if we look for Jesus to appear to us or come to us in the flesh, would it not be an easy matter for us to be deceived? We think so. We think that this warning of our Saviour is absolute proof that neither he nor any of the resurrected saints will so appear; hence, of any manifestations there may be, we will conclude that it is neither Jesus nor resurrected saints. Let no man deceive you; remember that Jesus has foretold you, that it will not be so. The Devil will certainly try to take advantage of those who are so looking for Jesus, for he could not deceive those who believe in His presence as the lightning—invisible, who do not believe that He will appear in the flesh. The danger lies in our being led away from the truth so as to look for Jesus in that way, for we feel sure that those who still retain the truth, will, at the time the appearances take place, be in a safe condition. Our text says: "That if possible they shall deceive the very elect." Notice, it is not possible. We understand that the elect are at the time referred to in the spiritual body condition, though under the vail.

For this there is proof. We find Paul speaking in this way (1 Tim. iv. 1): "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines [teachings] of devils." Also (2 Tim. iii. 19), "This know also, that in the last days, perilous times shall come. . . . Men shall be lovers of pleasure more than lovers of God; having a form of godliness . . . . [must be professed Christians] ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so also do these resist the truth." Here is the key. If you will now go back and look at the time referred to, we will get some light. (See Ex. vii. 10-12). Aaron cast down his rod before Pharaoh and his servants and it [the rod] became a serpent . . . Now the magicians of Egypt, . . . they did in like manner with their enchantments, . . . and their rods became serpents, . . . but Aaron's rod swallowed up their rods. When Aaron smote the waters of the river with his rod, they became blood [verse 20], but also did the magicians of Egypt [verse 22]. Also, when Aaron stretched forth his rod, frogs came upon the land of Egypt, and likewise did the magicians. Ex. viii. 5-7. Now you will notice that all this opposition took place after Moses and Aaron met in the Mount (Ex. iv. 27), and yet it was while Aaron was spokesman unto the people and acted as prophet of Moses to Pharaoh. Verse 16.

As the meeting of Moses and Aaron represents the change of the saints, then we know that the resistance spoken of by Paul (2 Tim. iii. 8) is due after our change, and while we are yet here nuder the vail. These did deceive Pharaoh, but not Aaron, for Aaron had greater power than they. So, now, these false Christs (magicians of Egypt—the world) will deceive many, but they cannot possibly deceive us, for we (as represented by Aaron) will have been previously changed. The next plague following that of the frogs, was Aaron's bringing up lice on the land of Egypt. Ex. viii. 16. But when the magicians tried, they could not do this, . . . and they say to Pharoah, This is the finger of God. Verses 18-19. Yes, there will be a time, and not far distant, when the world shall realize that there is a higher power, and though Satan and his angels will in the next few years do wonders, yet they shall proceed no further, for their folly shall be made manifest to all as was the folly of James and Jambres. It will be noticed that it was only during two plagues that the magicians could stand before and do as Aaron did. They were not able to stand quite all the time that Aaron was spokesman unto the people. God says unto Moses and unto Aaron, Take to you handfuls of ashes, . . . and they did so, and it became a boil upon the Egyptians and magicians. Ex. ix. 8-10. This we understand to be where Aaron enters into the glory of Moses, and God says unto Aaron as unto Moses. This apparent change in the condition of Aaron is just the time that the seven plagues commenced, and there we believe the power of Satan will begin to be curtailed. We believe the same order will obtain here, viz.: while the saints are under the vail and acting as teachers unto the people, and during the three plagues, Satan will manifest great power, but when the church is glorified (Rev. xv. 8,) which is just before the seven plagues, Satan cannot longer stand, and by the time all the plagues are poured out he will be completely bound and deceive the nations no more for a thousand years. Rev. xx. 2, 3. We find this event takes place when the saints are represented as seated on thrones. Verse 4. We found that the position on the throne and the glory were associated (Matt. xxv. 31-40), hence this takes place when the temple is glorified. Rev. xv. 8. This harmonizes with the point where Aaron changes his position in the type.

But before this, we believe, the saints will have been changed, and though here under the vail, while there are great signs and wonders wrought by these false Christs, it will not be possible to deceive us. We, in this condition, will be in the secret place of the Most High and shall abide under the shadow of the Almighty. [Psalm xci. 1]. This is the position before the throne. But while we are safe, as was Aaron, there will be those who are mentioned in the type as "my people." [Ex. viii. 23], and who evidently represent the "great company" upon whom the first three plagues come, affecting their deliverance from Babylon. [Rev. xviii. 4.] As the people of Israel were separated from the people of Pharaoh by the three first plagues, while Aaron was prophet, and they believed his words and signs, so here God's people will come out of Babylon [a worldly church] by the proclamation—"Fear God and give glory to Him, the hour of His judgment is come," [Rev. xiv. 6-9], made manifest by the vailed saints. And because they heed and believe the truth, they will be protected during the seven last plagues. God says to them: "Come, my people, enter thou into thy chambers and shut thy doors. Hide thyself, as it were, for a little moment, until the indignation be over-past, for behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." [Isa. xxvi. 20-21.] These [the great company] will doubtless be severely tried during the first three plagues. "Delivered over to Satan [opponents] for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." They evidently get free from Babylon because of the judgments which cause her fall, and therefore escape the seven last plagues and cease to partake of her sins and receive not further of her plagues, [Rev. xviii. 4], for "my people shall be willing in the day of my power." The above language seems due just prior to the pouring out of the seven plagues; and here commences the binding of Satan. So we read, [Isa. xxvii. 1], "In that day the Lord with his sore and great and strong sword shall punish Leviathan, the piercing serpent, even Leviathan, that crooked serpent, and he shall slay the dragon, [that old serpent, the Devil and Satan, Rev. xii. 9], that is in the midst of the sea [people]."

We have reasons for believing that those who are represented by Aaron will soon be changed, and soon now, we say, "Come out of Babylon, my people." Fear God and give glory to Him, for the hour of his judgment is come. [Rev. xiv. 7]. We trust that all who have ears to hear will obey the call. Those who will still continue to worship the beast and his image and will still support a worldly church [Babylon], [now being spewed out of God's mouth, Rev. iii. 16], upon these shall not only come the first three plagues but also the seven—hence separate yourselves, for if any man worship the beast and his image, the same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation. [Rev. xiv. 9-10]. Let us who are already separated quietly wait for our change and gathering together unto Jesus. Be holy, for without holiness none shall see the Lord. A. D. J.

As the Tabernacle of the wilderness, a moveable tent, represented God's dwelling-place—the church—in its present imperfect state, the fleshly condition, so the Temple built by Solomon is, we believe, also a type of the dwelling-place of God. A permanent structure, it is a fit illustration of the church when it shall reach the perfect spiritual condition.

The tabernacle was pitched hither and thither in the "wilderness of sin" (Ex. xvi.) and had no continuing place, while the temple was permanently established not only in Canaan, the land of promise, in Jerusalem, the holy city, but in the top of the mountain. So Paul says of us, "Here we have no continuing city [we journey through the wilderness of sin], but we seek one to come" (Heb. xiii. 14)—the New Jerusalem—and "the Lord God and the Lamb are the Temple of it" (Rev. xxi. 22), and it shall be *established* in the tops of the mountains also. Isa. ii. 2.

In a certain sense, we may be spoken of even now as God's temple. "Know ye not that we are the temple of God, and that the spirit of God dwelleth in you?" 1 Cor. iii. 16. But this is only in a limited sense that we are now said to be the temple. In the spirit of our minds we are "*risen* with Christ and seated with him in heavenly places," speaking of things future as though they now existed, because now commenced.

Really, we, as living stones, are now being taken out of the quarry of humanity, fitted, shaped, trimmed and polished for our positions in the glorious temple of God, and this is the work of this gospel age. Ye are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the spirit." Eph. ii. 20-22. Solomon, the peaceful and wise king, built the pattern, so a wiser and "a greater than Solomon," called "the Prince of Peace," is to build the antitypical temple. As the building of the temple required seven years (1 Kings vi. 38), and much or nearly all of the materials used were made ready before the work of construction began, so with the building of this antitypical temple. We believe that the seven years ("harvest") from the autumn of 1874 to 1881, is the time for the construction of this temple, *i. e.*, the bringing of all the members—fruit-bearing branches of the Vine—into the perfect spiritual condition. And the living stones for this temple selected and prepared during this gospel age, were nearly all ready before the construction commenced (1874), and must *all* be ready before the temple is completed, and it must be *completed* before "the glory of the Lord" fills it. 2 Chron. v. 1-13, and Rev. xv. 8.

The ending of the 1,335 symbolic days of Daniel, just at the beginning of this seven years (1874), seems to corroborate this, since Daniel was to stand in his lot at the end of the days. (He belongs to the order of prophets who are first mentioned in the order of giving rewards. Rev. xi. 18). And we believe that this construction of the temple began by bringing into the spiritual condition (like unto Christ's glorious body) the prophets. If we are correct in this matter, it proves, in harmony with the parallelism of the Jewish and Gospel ages, not only that the door of favor to the "*high calling*"—to be the bride—the temple will end in the autumn of 1881, but it also proves, as that parallelism does, the *presence* of Christ. The first proves his presence as the reaper in this harvest, gathering dead and living "into his barn," away from the tares, &c., and this last proves his presence as the *constructor* of the temple, typified by Solomon. Jesus indicates that he is not only the overseer and director in our quarrying and preparation, but also that He will be the "master builder" in constructing the temple. He has promised "him that overcometh will *I make* a pillar in the temple of my God." Rev. iii. 12.

Our *change* from natural to spiritual bodies we at one time supposed to be the *marriage*, but we now see that the *change* precedes, as making us ready for the marriage. We still believe that the *change* is our full deliverance from fleshly conditions and frailties into the perfections of our new being, from weakness to power; from corruption to incorruption; from dishonor to glory; from a natural to a spiritual body; from the image of the earthly to the image of the heavenly (1 Cor. xv. 42-48); "made like unto Christ's glorious body." But we are thus changed to His glorious likeness in order that our installment in official power with Him may follow (symbolically called marriage). This was true of Jesus, our pattern and forerunner: He was quickened of the Spirit—"raised a spiritual body"—("that which is born [quickened] of the Spirit is Spirit" (Jno. iii. 6), though like all spiritual bodies, He must have been "a glorious body" (vailed under flesh forty days), yet the glorifying, in the sense of exalting to official dignity, did not occur until He had ascended up on high and became associated with the Father—"set down with [His] Father in His throne." So we must be changed before we sit with Christ "on His throne," or are united (married) with Him in the glory of power.

When "the body," "the bride," "*the temple*," is completed, all will have been thus *changed*, yet there are scriptures which seem to teach that we that are alive (the *feet* of the body), will, for a time after our change, appear under the vail of flesh [as Jesus did after his change] before the temple is glorified, and that the work to be done then is much the same as that we are *now doing*, though doubtless more ably done and more successful in results, viz.: Proclaiming to all Christians—the second "great company" (Rev. vii. 9-15)—and to the world, during the three plagues which precede the "seven last:" "Fear God and give glory to Him, for the hour of His judgment is come." Rev. xiv. 7. "Babylon is fallen; come out of her, my people, that ye be not partakers of her sins and receive not of her plagues" [the seven last]. Rev. xviii. 1-4.

Though now we "sing the song of Moses and the Lamb," proclaiming restitution—using "the harps [the word] of God," [See article "Having the Harps of God," in August number], yet doubtless all of these proclamations will be emphasized under our new conditions. Then many—"a great company"—will hear and heed—come into harmony with our proclamation.

This work of proclaiming, &c., is shown in the type when the priests took their trumpets and sounded the notes, the Levites took their position as singers to sing in harmony with the trumpets of the priests. We have already seen that the priests represent the "little flock" and the Levites the "great company." The practicing continued, doubtless, for some time before perfect harmony was obtained. So in the future, when these proclamations are made, it will be some time before the second company—Elisha class—come into full harmony—apparently not until the end of the first three plagues. We read, "It came to pass, when the trumpeters and singers were *as one* to make one sound to be heard in praising and thanking the Lord, . . . For He is good, for His mercy endureth forever, that then the house (temple) was filled with a cloud, . . . for the glory of the Lord had filled the house." 2 Chron. v. 13. This glorifying shows the marriage; after which *fleshly* priests could no longer remain in the temple—representing the fact that we will no longer be even under the vail of flesh.

That the "great company" learn the song, is shown also by Rev. xix., when they say, verses 1 and 2, "True and righteous are His judgments, &c." Then the enthroned company says: "Praise our God, all ye *his servants*, and ye that fear Him, both small and great." The answer shows that they have reached the condition of complete harmony with God—*they can sing in harmony in every note.*—"*I heard, as it were*, the voice of a great multitude . . . saying, Alleluia; for the Lord God omnipotent reigneth, let us be glad and rejoice and give honor to Him, for the marriage of the Lamb is come." (Verse 5-7.) They will realize that the "*body*" *or* "*bride*" is complete, and that they can have no share in that high calling, as the door to that position will then be closed; yet they rejoice to see [as we do] God's great loving plan as it embraces the sin destroyed race, and they are filled with God's praise. Verse 9 contains a promise written specially for this "great multitude," viz.: "Write 'Blessed are they which are called to the marriage *supper* of the Lamb." It is then too late for them to share the honors of the bride—the marriage being over, but the supper, or feast of rejoicings is postponed until this "great company" shall have "washed their robes and made them white"—coming through great tribulation." Rev. vii. 14.

Dearly beloved, if we believe these things, our works will attest our faith. If you and I believe that the door to the "high calling" closes in less than a year, should we not increase our efforts to bring all Christians into the light of present truth—the knowledge of the *bridegroom's presence*—that they and we may be more fully separated from the world.

Does some one say: Ah, you make a test then of knowing of the bridegroom's presence! We reply, that we understand the necessary conditions upon which any one may become a part of the bride of Christ are first that he accept of forgiveness of his sins and justification in God's sight as accomplished not by any works of his own but by the death of Christ Jesus our Lord—our ransom. Second, that such become His followers—walking "in His footsteps" to the crucifying of the fleshly will. These are the only conditions. But we might not be able to discern who are of this company as we know not men's hearts, but are especially instructed of the spirit through the word that He will lead all who will follow, into any and all needed light on the way.

And we are further told that in this time of His *presence*, all whose hearts the Lord sees to be in a right condition will come to a knowledge of His presence. Some of the *virgins* [Christians] will be away seeking *oil* [light] in other directions when He is present, and the *wise* are going "in with Him," (Matt. xxv.,) others, whom the Lord calls *servants*, (but unfaithful, hence *evil*,) will in the days of His presence smite their fellow servants who are proclaiming *the presence* as "meat in due season to the household" of faith. (Matt. xxiv. 45-51.) "Saying, My Lord delayeth his coming"—these *servants* shall have their portion in the time of trouble with the hypocrites and doubtless constitute a part of the great multitude referred to above.

But of those who will constitute part of the bride it is said: "Ye brethren are not in *darkness* that *that day* (the day of the Lord) should come upon you as a thief. Ye are *all children of the light*; . . . Therefore let us not sleep as do others." (1 Thes. v. 4-6.) We cannot be too much awake on this subject, and if we see fellow Christians whose lives seem to mark them as ones who have taken Christ for their leader and example, let us spare ourselves neither pain nor trouble in calling to their attention these wonderful things which have so refreshed and strengthened our hearts—the center of all which is that the Bridegroom has come, and they that are ready are gonig in to the marriage. (Mat. xxv. 10.) If you cannot tell the story well tell it the best you can. To him that made use of his talents more were given. You can at least interest some and lend them reading matter. Be awake, and keep active, lest you become drowsy with the lethargy which pervades all around you.

THE LORD'S JEWELS

BY H. GRATTAN GUINNESS.

The Christian church as a witness for God in the world has failed, like the Jewish nation, and become apostate. There is a little flock, there is a true church, but its members are scattered abroad and almost invisible in the great Babylon; they are the seven thousand who have not bowed the knee to Baal, they are the called and chosen and faithful who follow the Lamb, they are those who have turned to God from idols, to serve the living and true God, and to wait for his Son from heaven; they are those who have not the form only, but the *power* of godliness, those who keep themselves unspotted from the world, and over-come through faith. They are found in every section of the professing church, and the Lord knoweth those that are his—"They shall be mine, saith the Lord of Hosts, in the day when I make up my jewels."

But for the rest—for the vast professing body which bears the name of Christ, it has not continued in the goodness of God, it has turned his grace into licentiousness, its sentence is gone forth, it must be "cut off." The long-suffering of God has been abundantly manifested, it is right that his holy severity should be again revealed. The professing church has long been unworthy of the sacred name it bears, and of the high and holy responsibility of being God's witness on earth, which belongs to it; it is time it should cease to hold the position it has so fearfully forfeited. Instead of being the instrument of spreading the truth of the Gospel among men, it is the worst hindrance to their attaining that knowledge of God, and of Jesus Christ whom he has sent, in which life eternal lies. Like the Pharisees of old it stands as the great obstruction, neither entering itself into the kingdom, nor suffering those who would, to enter in, The name of God is blasphemed among the nations, by reason of the corruption of the professing church; the light that should have been in it, is become darkness, and great is that darkness! The church is confounded with the world, and the true saints are strangers in its society. It is no longer the pillar and ground of the truth, it is the hotbed of heresy, false doctrine, and corruption of every kind. What contrast can be more complete, than that between the church as Christ intended it to be, and the church as it now exists in the world! An end must come to all this! Not only does the Word of God predict it, not only does our own sense of righteousness demand it, but the solemn analogies of history distinctly intimate it. Let the undeniable fact that past apostasies brought down the judgment they deserved, fore-warn men what must be the end of the existing apostasy of the professing people of God. Babylon must fall! Great Babylon must come in remembrance before God, who will give unto her the cup of the wine of the fierceness of his wrath, for her sins have reached unto heaven, and God hath remembered her iniquities.

MR. OLIPHANT'S SCHEME FOR COLONIZING PALESTINE

The London *Times* says: The Rev. George Nugee gave a lecture yesterday, May 13, at St. George's Hall, on a proposal for colonizing Palestine by Jews, and referred incidentally to the existing establishment of a Jewish agricultural colony of fifty-five inhabitants near Jaffa. After some statistics relating to the modern Jews, who, he said, had shown themselves so alive to the advantages of education that they numbered half the university students, half the barristers, and more than half the merchants of Vienna, the lecturer proceeded to develop a plan which he said had met with the approval of many Jews and had been communicated by Mr. Lawrence Oliphant to the sultan, who received it favorably, for establishing a Jewish colony on the east bank of the Jordan.

The plan was to purchase 1,500,000 acres, to introduce European elements into the government, and to settle colonies there, either of Jewish peasant farmers or of Jewish farmers employing the labor of the indigenous fellah. The incursions of the Arabs were a danger, but might be bought off. He had sent a circular to Mr. Goschen, the new special envoy to Constantinople, who had expressed a deep interest in the scheme. The lecturer described the country which was to be settled as exceedingly fertile, and identified it with the land allotted to Reuben, Dan, and the half tribe of Manasseh.

AN international convention of Hebrews from all portions of the world will be held at Paris, September 10, under the auspices of the Alliance Israelite Universelle. Matters affecting the interests of the whole Hebrew race will be discussed. Delegates have been appointed from ten countries, the Rev. Myer S. Israel, the Rev. H. S. Jacob, Myer Stern, William Seligman, and Simon Wolf being the delegates from the United States. Among the subjects to be discussed are the amelioration of the Hebrews in Palestine and the promotion of emigration to that country, the promotion of Hebrew literature and education, and the persecution of Hebrews in Roumania and elsewhere.

JERUSALEM seems to be growing in favor as a place of residence for foreigners who find their native countries uncomfortable. The foreign Jewish population has, according to Consul Moore, increased considerably of late years. That community is now estimated at 15,000, including native Jews, against 10,000 in 1873. The desire to avoid compulsory military service now enforced in most European countries, and the right of holding real property in Turkey, probably account for the increased immigration. The German colony at Jerusalem now numbers nearly 400 persons, that at Jaffa about 300. There is a third German settlement at Califfa of about equal number with the last mentioned. The settlers are mechanics, artificers, carriers, and agriculturists, and are fairly prosperous.

THE NEW TRACTS

We have been somewhat disappointed with regard to the tracts but hope to be able to send you samples of several within a month. They will be *free* to all who agree to use them wisely. We advise that ou make a list of all Christian people whom you may have any hope of interesting, and send them the tracts in *rotation*, as numbered, so that they will get hold of the subjects in a connected manner. Make out your lists at once.

SOME one has beautifully said: "You have noticed that all evening shadows point to the East, where the dawn will appear. So every shadow made by the descending sun of earthly prosperity, points with sure prophecy to the better hopes which are kindled by the glowing promises of God."

ACCUSTOM yourself to think vigorously. Mental capital, like pecuniary, to be worth anything, must be well invested—must be rightly adjusted and applied, and to this end, careful, deep and intense thought is necessary if great results are looked for.

GOD THE DIRECTOR OF FORCES

JOSEPH COOK.

The Scotch philosopher Beattie once went into his garden and drew in the soft earth the letters C. W. B. He sowed these furrows with garden cresses, smoothed the earth and went away. These were the initials of his little boy, who had never been taught anything concerning God, although he had learned to read. "Ten days later," says Beattie, "the child came running to me in amazement, and said, "My name has grown in the garden." "Well, what if it has?" said the philosopher. "That is nothing," and turned away. But the child took his father by the hand, led him to the garden plat, and said, "What made these letters?" "I see very well," the father replied, "that the initials of your name have grown up here in the garden. That is an accident;" and he turned away again. The child followed him, took him by the hand, brought him back to the spot, and said very earnestly, "Some one must have planted the seeds to make the letters." "Do you really believe those letters cannot have been produced by chance?" said the father. "I believe somebody planted them," said the son, who probably did not know what chance meant. "Very well," said the father; "look at your hands and your feet; consider your eyes and all your members. Are they not skillfully arranged? How did your hand get its shape?" The boy replied: "Somebody must have made my hands for me." "Who is that some one?" said the father. "I do not know," said the child. "Do you feel certain that somebody planted those seeds, and sure that some one made your hands?" "Yes," said the boy, with great earnestness. And then the father communicated to the child the name of the great Being by whom all things are made, and the boy never forgot the lesson, nor the circumstances which led to it.

Now I bring the materialist, or any one who doubts the validity of the argument from design to prove the existence of a God possessing intelligence, to this garden plat. I say, "Will you explain for me the letters C. W. B.?" The materialist replies: "I will do so, and can do so very easily, for the letters are explained by the powers in the seeds." "Let us hear your explanation in detail," I reply. "Very well," the materialist goes on to say: "there is a garden cress making the head of the letter C. Is not that garden cress accounted for by the seed from which it grows?" "Yes," I say. And so he goes on through the fifty garden cresses that make up the letter. He accounts for each of the cresses, and then infers that he has accounted for the letter. I stop him and say, that to account for each one of those garden cresses, is not at all to account for the arrangement of the cresses into the shape of the C. Why did they not arrange themselves as a W, or a B, in any form, or in no form at all? Here is the distinction between the existence of the forces of matter and the direction of those forces.

LOOKING UNTO JESUS

HEBREWS XII, 2.

It is one purpose, at least, of the Holy Ghost in this epistle, to show that in all things Jesus has the preeminence. First, He brings forward the angels, but only to set them aside in the presence of Jesus; for unto which of the angels said God at any time, "Sit on my right hand, until I make thine enemies thy foot-stool?" (i. 13.) Second, He brings forward Moses, but only to set him aside in the presence of Jesus; for "Moses verily was faithful *in* all his house, as a servant, ... but Christ as a son *over* his own house." (iii. 5:6.) Third, He brings forward Aaron, but only to set him aside in the presence of Jesus; for the former was made after the law of a carnal commandment, without an oath, not suffered to continue by reason of death, and offered up sacrifice, first for his own sins; while the latter was made after the power of an endless life, with an oath, who ever liveth to make intercession for us, and is holy, harmless, undefiled, separate from sinners. (vii.)

Fourth, He brings forward Melchisedek, "first being by interpretation king of righteousness, and after that also king of Salem, which is king of peace," but only to set him aside in the presence of Jesus; for it is his highest glory to be a passing shadow, a momentary type, of the man of Calvary who is the very center of God's counsels. Fifth, He brings forward the old and broken covenant of works, but only to set it aside in the presence of Jesus, in whom is confirmed the new covenant, the better covenant, established upon better promises, securing beyond the possibility of failure the eternal salvation of all His people. (viii.). Sixth, He brings forward the imposing ritual of the tabernacle service, but only to set it aside in the presence of Jesus; for it could "never with those sacrifices which they offered year by year continually make the comers thereunto perfect," while of Jesus it is said, "By one offering he hath perfected forever them that are sanctified." (ix:x.) Seventh, He brings us at last into God's gallery of portraits, illustrating the power of faith, but only to set them aside in the presence of Jesus, the Princely Leader and Completer of faith; who stands so far above angels, above Moses, above Aaron, above Melchisedek, above the covenant at Sinai, above the tabernacle of the wilderness, above the saints of four thousand years, that we are told to look off and away from all others and from self unto Jesus, and unto Jesus alone, "looking unto Jesus."—*The Truth.*

"BABYLON THE GREAT"

D. W. McLaughlin in *"Free Methodist"* says: "The Babylonish church has the outward body, or form of religion, but not the inward spirit of vital piety; consequently the Babylonish church is spiritually dead."

All fallen sects, from which the inward spirit of vital religion has departed (or is departing), bear upon their foreheads the likeness or semblance of the "mother of harlots," and of all abominations. It is admitted that the Papal church is the first in the transgression, consequently the designation, "mother of harlots," applies only to her. Hence, the symbolic description of the great harlot will apply to every apostate sect that bears her likeness or semblance. Let us note carefully the marks of apostacy in the Babylonish church. She is proud, haughty, high-minded, seeks worldly power and greatness; says in her heart, I sit a queen, and am no widow, and shall see no sorrow. She is artificially and gaudily attired, arrayed in gold and pearls. She is rich, lives deliciously, and makes rich the merchants because of her costliness. She despises and persecutes the true saints of God. She seeks the friendship of the world, and is guilty of spiritual fornication. She fellowships the world, provides carnal entertainments for them, invites them to Gods' holy temple to engage in festivals, lotteries, fairs, and carnal devices, thus making of God's house a den of thieves. These are the marks of apostacy, and wherever they bear sway and predominate, be it in "beast," and the spirit of mystic Babylon; and the command of God is, "Come out of her, my people," &c. Rev. xviii. 4.

LET THEM GO DOWN

Coaxing the devil to support the Gospel is a modern devise. The primitive church knew nothing of it. When Paul was collecting funds to aid poor saints at Jerusalem, he used no fairs, festivals, "mum sociables," kissing games, or other sacreligious snares, to accomplish his object. The Christians paid their own bills, and did not expect Satan to pay for the weapons which they used in warfare against him. When the devil does support a church, he does so in his own interest. He carries on his operations with full knowledge of the fact that "a kingdom divided against itself cannot stand." For every dollar paid out of his coffers to the church, he receives full value. Church partnership with the evil one never benefits the former, but always the latter stands on.

Untold harm comes to the church by the use of even questionable measures to raise money for the support of God's work. It creates the impression on the minds of the world that the church is a kind of pauper, dependent for its existence on the community, that it is a sort of genteel beggar, which it is proper and fashionable to support; that it is an object of charity, or even pity and contempt, which is grateful for the tolerance of the people that let it live. The ungodly regard such churches as engaged in seeking money rather than souls, and exalting wealthy members more than poor saints. To stand before the world in this light is humiliating and degrading beyond expression. Such churches ought to be cleansed or closed, cured or killed.

Churches that are doing the Lord's work, and are worth supporting can be supported without the use of questionable means. Others deserve no support. Let them go down.—*Banner of Holiness.*